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ARCHIVES OF THE GENERAL CONVENTION

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DOCTOR IN DIVINITY

VOLUME VI

THE CORRESPONDENCE OF JOHN HENRY HOBART

MAY, 1808
TO FEBRUARY, 1811

NEW YORK
PRIVATELY PRINTED
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* Owing to the wrong endorsement, this letter was found pasted into the book containing the letters of 1811, which accounts for its not being published in correct chronological order. Ed.

THE CORRESPONDENCE OF JOHN HENRY HOBART

MAY, 1808

TO FEBRUARY, 1811

THE CORRESPONDENCE OF JOHN HENRY HOBART

FROM DAVENPORT PHELPS

Geneva May 2 1808.

Rev & Dear Sir,

IT has been matter of frequent & painful reflection that I should have left N York without even making an acknowledgement for the friendly relief you gave my daughter. The obligation should surely have been both acknowledged & paid. The former is now gratefully done, & the latter shall not long remain undone.

You will doubtless learn from my letter to the Bishop what is the general state of these western Churches, and will rejoice that Episcopacy, thro' the fostering care of the Society in N York under God, is extending its borders in a country where sectary principles are indefatigably taught & cherished. The lately organized Church at Pittstown, 30 or 31 miles west of this affords good symptoms of permanency, & the other churches are making a gradual progress towards respectability. The number of communicants has been increased and there appears to be a more devout attendance upon y^e^ public offices of the Church, both by our own members & others, than heretofore. And I hope & trust, it may in truth be ere long said, with respect of this late howling desert, that y^e^ wilderness buds & blossoms like y^e^ rose.

I earnestly hope that my application thro the Bishop for a few additional books, may not be deemed either untimely or

unreasonable, for I am not strongly persuaded of the great utility of such gratuities, and am

Rev & d[r] Sir

Your very affect[n] friend Serv[n] & bro[r],

D. PHELPS.

REV D[R]. HOBART

Superscription:

REV[D]. JOHN H. HOBART, D.D. New York.

ANNOTATIONS

Daughters of Davenport Phelps.

Davenport Phelps had four daughters:

LUCY, born October 21, 1786. She married Dr. Ido Ellis.

THEODORA, born January 23, 1795; died November 12, 1816.

AURELIA, born January 22, 1797; died October 3, 1862.

SARAH, born July 4, 1798. She married Bennett C. Fitzhugh.

It is probably to his eldest daughter that Mr. Phelps alluded.

The Society for the Promotion of Religion and Learning.

For notice see Volume III, page 133.

Pittstown.

St. Paul's Church, Allen's Hill.

A town was formed in Ontario County in 1796, under the name of Pittstown. On April 6, 1808, the name was changed to Honeoye, and on April 11, 1815, to Richmond. It is situate on the western border of the county, south of the centre, a large portion lying near the foot of Honeoye Lake, with a narrow strip extending along the east shore of that lake and its inlet to the southern border of the county. In 1795 it was settled by Lemuel and Cyrus Chipman, Philip Reed, Levi Blackmur, Nathaniel Harmon, and Isaac Adams. The town was named after Captain Pitts, who opened the first tavern. The first sermon in its new settlement was preached in 1792 by the

Rev. Samuel Mills. In 1795 Captain Pitts and his sons engaged the Rev. Zadoc Hunn to preach in the settlement one-eighth of his time. A Congregational Church was organized November 4, 1802, by Rev. Joseph Grover and Rev. Jacob Crane, with eleven members. On St. Mark's Day, 1808, as a result of a thorough visit in the town, Davenport Phelps organized St. Paul's Church, Allen's Hill. On April 19, 1813, a more formal organization was effected, when Samuel Whitney and David Crawford were elected wardens; David Akins, Samuel Chipman, William Small, Eli Hill, Dennis Whitney, James Henderson, Orra Akins, and Peter Allen, vestrymen. In 1815 the Rev. Alanson W. Welton was placed in charge, and was missionary throughout this whole region. A church was built in 1816, and consecrated by Bishop Hobart. Among the rectors up to 1912 have been George H. Norton, Edward Livermore, Alexander H. Rogers, Lewis L. Rogers, Henry M. Brown, Jeremiah Cooper, H. V. Gardner, David Moir, John Robert Kennedy-Bell, Arthur Hallett Mellen, William Henry Goss, and Edwin Johnson. In April, 1912, the parish was under the Archdeacon of Rochester. According to the American Church Almanac for 1912, there were twenty-five communicants.

THE CONSTITUTION OF THE DIOCESE OF RHODE ISLAND

THERE were four parishes in Rhode Island in the colonial period: Trinity Church, Newport; St. Paul's Church, Narragansett; King's Church, Providence, afterward St. John's; and St. Michael's Church, Bristol. Mission work was done successfully in Warwick, Tiverton, Freetown, and other places. According to the rule of the Venerable Propagation Society, the clergy met at frequent intervals in voluntary conventions, sometimes joining with those of Massachusetts or Connecticut, and occasionally with all the missionaries in New England. After the Revolution the organization of a diocese was delayed until 1790. On November 18 of that year there assembled in Trinity Church, Newport, William Smith, rector of Trinity Church, Newport, and Moses Badger, rector of King's Church, Providence, together with John Handy and Robert N. Auchmuty of Newport; Jeremiah Fones Jenkins and John Mumford of Providence; and John Usher of Bristol, lay delegates. Mr. Badger was elected president and Mr. Auchmuty, secretary. A sermon was preached by Mr. Smith. The Convention gave its consent to the seventeen canons of the General Convention of 1789, and promised due obedience to them. It voted "That the Right Rev'd Father in God, Samuel Seabury, D.D., Bishop of the Church in Connecticut, be and is hereby declared Bishop of the Church in this State; that the Rev'd Moses Badger and William Smith be requested to write and address him on the subject; and that the Letters of recognition and Episcopal acceptance be entered upon the Journals of this Convention; and farther, that Copies of said Letters be transmitted to the respective Churches in the State to be entered on their Records." [*Journals*, 1790–1832, *as quoted on page* 345 *of volume ii of Batchelder's History of the Eastern Diocese.*]

Bishop Seabury accepted the charge, and visited the state several times. It was at the Convention held in Trinity Church, Newport, on October 8, 1794, that it was "voted that the Rev. Abraham L. Clarke, Mr. John Bourse, and Mr. Robert N. Auchmuty be a committee to draft a constitution for the Episcopal Church of this State, which shall be presented each congregation for their Revision and

approbation, at their next Easter meeting, and be transmitted to the next meeting of the Convention for Ratification.'' [*Journals*, 1790–1832, *p*. 17.] This meeting was held at Bristol on July 8, 1795. Bishop Seabury was present and presided. The constitution was presented and adopted. Bishop Seabury's jurisdiction was recognized in these words:

''Article 3. This Church shall continue in connection with the Church in the State of Connecticut, as one diocese, until it may be deemed by the then existing Convention expedient or necessary to have a Bishop to reside within this State.'' [*Journals*, 1790–1832, *p*. 19.]

The death of Bishop Seabury in February, 1796, left the diocese without Episcopal supervision. It was expected in Connecticut that the association with that diocese would continue. Indeed, in a letter of sympathy upon the death of Bishop Seabury, dated at Newport, March 29, 1796, and signed by the rectors of Newport and Providence, William Smith and Abraham Lynsen Clarke, with Robert N. Auchmuty of Newport and John J. Clarke of Providence, are these paragraphs:

''We conceive it our duty at this time to join with you in paying our tribute of Regard to the memory of our worthy Bishop, and to call upon you for a continuance of our common ecclesiastical interest and diocesanal unity. . . .

''From the paucity of our Congregations, we pretend not to any share in your election; only to be admitted so far do we request to homologate your choice and to give an adjunct suffrage and recommendation in favour of the elect whom ye under the direction of Almighty God may judge worthy of filling the Episcopal Chair.''

The clergy of Rhode Island were duly notified of the election of Dr. Bowden in June, 1796, and upon his final declination in 1797, of the election of Dr. Jarvis. But the Convention of 1798, which met on July 11 in Newport, after expunging the eleventh and thirteenth articles of the original constitution, which related to the discipline of communicants by the parish priest, adopted this in place of the original third article:

''Article 3. The Convention shall have discretionary power to invite any American Bishop to comprehend the Churches in his Diocese until it shall be deemed expedient by the then existing Convention to

elect a Bishop who shall reside in this State." [*Journals*, 1790–1832, *p.* 24.]

Under this article Bishop Bass of Massachusetts was chosen diocesan. He accepted in a letter dated "Boston, July 20, 1798," and signed "Edward, Bishop of the prot. epis. Church in Massachusetts." No change was made in the constitution upon the death of Bishop Bass, September 1, 1803. Three years later the diocese was placed under the charge of Bishop Moore of New York, but he declined to accept the election. Soon after plans were formulated for the confederation known as the Eastern Diocese, which included the dioceses of Massachusetts, Rhode Island, New Hampshire, and Vermont. Dr. Griswold of Bristol was chosen by the confederated dioceses as Bishop, and consecrated May 29, 1811, in Trinity Church, New York City. At the Convention held in Providence, April 27, 1814, the Bishop, Salmon Wheaton, rector of Trinity Church, Newport, Nathan Bourne Crocker, rector of St. John's Church, Providence, and Nathan Searle were appointed a committee to revise the constitution. Their report was made to the Convention held in Bristol on May 10, 1815. The document presented retained very few of the provisions of the amended constitution of 1798, and was unanimously adopted by the Convention. The report is given in full:

The committee appointed to revise the Constitution submit the following:

Constitution of the Protestant Episcopal Church in the State of Rhode Island.

Article 1. There shall be a convention of the Protestant Episcopal Church in this State on the First Tuesday in June, in each year, in such place as shall be determined by the Bishop for the time being.

Article 2. The Bishop shall have power to call Special Conventions when he may judge it conducive to the good of the Church or when applied to for that purpose by the Standing Committee; and in case there should be no Bishop resident in the State, the Standing Committee shall have power to call Special Conventions and also to determine the place at which the Annual Convention shall be holden.

Article 3. The Convention shall be composed of the officiating Ministers settled in the Churches of this State, and of Lay members con-

sisting of one or more Delegates from each Church, to be chosen by the Vestry or Congregation.

Article 4. Every Convention shall be opened with prayers and a sermon and the Preacher shall be nominated by the Bishop. In case of a vacancy in the Episcopal Chair, the Preacher shall be appointed by the Convention.

Article 5. The Bishop shall preside in the Convention, but when absent, the Rector of the Church where the Convention is holden shall be President.

Article 6. A Secretary shall be chosen upon the assembling of the annual Convention from among the members thereof, who shall remain in office until the meeting of the next Convention. His duty shall be to take the minutes of their proceedings, to preserve their journals and records, to attest the public acts of the Body, and faithfully to deliver into the hands of his successor all Books and Papers relative to the Concerns of the Convention which may be in his possession. It shall also be his duty to give notice to each minister and vestry of the time and place appointed for the meeting of the succeeding Convention.

Article 7. In all matters which shall come before the Convention the Clergy and Laity shall deliberate in one Body, and in voting the Clergy shall vote by Individuals and the Laity by Congregations, and a majority of the votes of the two Orders jointly shall be decisive. But, if in any case it be required by two votes the two Orders shall vote separately and the concurrence of a majority of each Order shall be necessary to constitute a decision.

Article 8. The mode of altering this Constitution shall be as follows: — A proposition for amendment shall be introduced in writing, and considered in the Convention, and if approved of shall lie over to the next Convention; and if again approved of in the next ensuing Convention by a majority of the two Orders voting thereon separately, the change shall take place and the Constitution so altered shall be valid and obligatory. [*Journals*, 1790–1832, *p.* 55.]

In its main features, although altered at various times, the Constitution of 1815 is still that of the Diocese of Rhode Island. The constitution which follows, attested by the secretary, is the amended one of 1798.

[Constitution of the Diocese of Rhode Island]

Constitution
of the Protestant Episcopal Church in the State of Rhode Island.

ARTICLE 1st The Protestant Episcopal Church in the State of Rhode Island, hath, and ought to have, in common with all other denominations of Christians, full and unalienable powers to regulate the concerns, of their own communion.

2d Under the protection, and agreeably to the institution of our Lord and Saviour Jesus Christ, this Church shall always hold the three Orders of Bishop, Priest and Deacon, as essentially and indispensably necessary to the right and due Administration of the Word and Sacraments.

3d The convention shall have discretionary power to invite any American Bishop to comprehend the Churches in this State, in his Diocese, untill it shall be deemed expedient by the then existing Convention to elect a Bishop, who shall reside in this State.

4th An annual Convention consisting of the clergy, and one or more lay Delegates from each congregation, shall be holden on the second Wednesday in July, or any other day appointed by the Bishop and Standing committee of the State, in each Parish by rotation and to be always opened with prayer and a Sermon.

5th The Bishop, if present, shall preside ex-officio, but if absent, the Rector of the Parish where the convention is held shall preside, de Jure, and the Articles & Canons of the general Convention shall be the Rule whereby the convention shall act.

6th. At every annual Convention there shall be appointed a Standing committee consisting of the clergy and one lay member from each Church, whose extent of duty and power shall from time to time be defined by the convention, and they shall report their proceedings to every ensuing convention.

7th. The Clergy & Laity, in convention shall deliberate and vote in one body, but, if required by any member, may vote as two distinct orders, and the joint concurrence of both shall be necessary to give validity to every measure.

8th. Every Clergyman canonically ordained and inducted into every Congregation in this State, shall be deemed a member ex-officio.

9th. If any Clergyman in this State shall demean himself in such manner as to incur censure, his crimination shall be made out in writing and signed by two or three Witnesses as directed in the holy Scriptures, and forwarded to the Bishop, in order that he may proceed with the same according to the nature and evidence of the accusation.

10th. If any Clergyman shall exclude from the holy Communion any one of the communicants, he shall transmit an account of his so doing to the Bishop within forty days with the nature of the offence and the evidence by which the charge is supported, and the Bishop's Sentence shall be decisive, unless the suspended person shall think proper to appeal to a council of Bishops.

11th. If a Clergyman thinks himself aggrieved by any of his Parishioners, or if any Parishioner, on the other hand, thinks he is aggrieved by his Clergyman, so highly that a reconciliation cannot be brought about by private conferences, or by the interposition of friends, which shall be first tried, the party aggrieved may complain to the Bishop in writing stating the nature of his complaint with his proofs; and the Bishops sen-

tence shall be decisive, unless the parties appeal to a council of Bishops.

12th That any Church in this State which has not acceeded to the Constitution, may hereafter, and on so doing may be entitled to a representation in the Convention of this State.

I hereby Certify that the above is a true extract from the Book of Records belonging to the Convention of the Episcopal Church in the State of Rhode Island.

JEREH F. JENKINS.
Secretary.

Providence May 5th 1808.

No superscription.

ANNOTATION

Jeremiah Fones Jenkins.

Mr. Jenkins belonged to a family which had for many years been identified with King's Church, Providence, now St. John's. During the Revolution he appears to have been under suspicion like other Churchmen. In November, 1780, with William Morris, Preston Mann, and Nathaniel Gardiner, he was confined to the precincts of East Greenwich in the custody of "the justices of the superior Court of Judicature," upon "suspicion of being concerned in inimical measures to this and the United States." In 1788 Mr. Jenkins was elected junior warden of St. John's Church, a position which he held for the remainder of his life. From 1792 to 1812 he was secretary of the Convention of the Diocese of Rhode Island. In December, 1799, he was a member of the committee of the town of Providence to arrange for an appropriate observance of the death of George Washington. He was a liberal benefactor of St. John's Church. He died in 1814.

THOMAS & JAMES SWORDS

[From Thomas & James Swords]

Dear Sir

WE were favoured in course of mail with your Letter of the 9th inst. Mr. Burhans called on us in his way to Baltimore, and to him we gave the little packet containing the Journals which you requested might be sent. On Saturday evening we received the Magazine, and were about putting it up to send by mail this morning when Mr Chapman called & informed us that Mr. Onderdonk had yesterday set out for Baltimore, and had taken one with him for you.

By the first vessel that sails from this for Baltimore, we shall send a couple of hundred copies of *Skinner's Primitive Truth & order*. We will be much obliged by your bearing this work in mind, and when occasion offers, mentioning it to the Clergy & others whom you may meet with that are inclined to promote the good cause of Episcopacy.

On consideration we have thought it best to send a copy of the Magazine by the mail of this day, because you may have occasion to part with one before your return.

With sincere wishes for the pleasantness of your Journey, —for the success of your object—and for your safe return to your family, we are very truly

Dr Sir

Yours affectionately

T. & J. Swords.

New York May 15 1808

No superscription.

ANNOTATIONS

Daniel Burhans.

See sketch which precedes his letter of June 10, 1816.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

James Chapman.

For sketch see Volume V, page 343.

Benjamin Tredwell Onderdonk.

See sketch which precedes his letter of August 25, 1812.

John Skinner.

John, a son of John Skinner, who was minister of the non-juror congregation at Longside, Aberdeenshire, Scotland, was born in 1774. He studied theology, and became a non-juror minister of a chapel near Ellon, Aberdeenshire. In 1775 he was chosen minister of the Longacre Chapel, Aberdeen. In 1782 he was consecrated as coadjutor to Bishop Kilgour of that diocese. He was the prime mover for the consecration of Samuel Seabury by the Scottish Bishops in his own chapel, November 14, 1784. In 1787 he became Primus of the Scottish Church. He died in 1816. His chief works are "Lenten Lectures," "A Layman's Account of his Faith and Practice," "Office of the Sacrament of the Lord's Supper," and the "Primitive Truth and Order Vindicated," which was published in 1803, and reprinted by Thomas & James Swords.

THOMAS LYELL

THOMAS, a son of John and Sarah Lyell, was born in Richmond County, Virginia, May 13, 1775. His father was a planter, a member of the Church of England, who brought up his family in a strictly religious manner. In the disturbances caused by the Revolution the parochial clergy were lax in caring for those in the remote part of their parishes. As a consequence, men like John Lyell and his children received their spiritual ministrations from the itinerant and powerful Methodist preachers. Before he was fifteen Thomas Lyell began to exhort in Methodist meetings. He was admitted to preach on trial by the Conference of 1792. He was first placed on the Frederick circuit in Virginia, but in a short time was transferred to the New England circuit, where he made a deep impression upon the thousands that heard him. When in Providence he gained the friendship of Mr. Bowen, then at St. John's Church, afterward Bishop of South Carolina. He returned to the southward, and in 1801 was elected chaplain of the House of Representatives. He used to tell what a shock it was to him when he attended President Jefferson's first official dinner, that neither the chaplain of the Senate nor himself was called upon to say grace. Serious examination of the claims of the Church of his baptism led him to seek holy orders. He was made deacon by Bishop Claggett, June 14, 1804. He was immediately called to the rectorship of Christ Church, New York City, vacant by the removal of Dr. Pilmore to Philadelphia. He was inducted and ordained priest by Bishop Moore. Mr. Lyell was admirably suited for a parish which had been accustomed to the eloquence and enthusiasm of Dr. Pilmore. Under him Christ Church progressed and became a strong parish. From the commencement of his work in New York, Dr. Lyell was associated with the varied interests and societies of the Church. He was secretary of the Bible and Prayer Book Society, a trustee of various boards, of the General Theological Seminary and other institutions, and in every position was careful, exact, and efficient. Dr. Hobart had a great affection for him, and he won the confidence and respect of his brethren. He showed great sagacity in the conduct of parish affairs, and was able in the new location of the parish on Anthony Street to prove that distance from the centre of population was no bar to large congregations and prosperity. Dr. Lyell died suddenly of influenza, March 4,

1848. He was married three times, and was survived by his third wife. From the funeral address of his friend, the Rev. Dr. William Berrian, these passages are of interest:

"When it became generally known, upon the incurable illness of Bishop Moore, that Dr. Hobart was looked to by the great body of the clergy and laity as pre-eminently fitted to be his successor, all the elements of discontent, envy, and malice, broke forth to defeat his election, and discord and confusion prevailed in the Church. Mr. Lyell was at all times, from his constitutional temperament, as well as from his sense of Christian duty, an enemy of disorder and misrule, and a lover of unity, harmony, and peace. His place, therefore, in that season of trouble, was quickly found; but no one, perhaps, maintained it in that painful contest at so dear a cost. The father of the companion of his bosom, whom he sincerely loved, was the very person who was put in opposition to his friend. The struggle, to a man of kindly feelings, as his certainly were in all the relations of life, and the disregard to the interests of his family, which the course he had adopted would be apt to involve, may easily be conceived; but these considerations, however embarrassing they may have been, were as dust in the balance when weighed with his duty. He was among the most active and zealous of Dr. Hobart's friends, in the elevation of him to the Episcopate, and among the most stedfast and faithful of his supporters in all the difficulties and trials to which it exposed him.

"But it would be impossible to run over, within the brief limits of this address, even in the most cursory manner, the several points in his history, which it might be interesting to touch. The life of a parish priest, who pursues the even tenor of his way in the quiet discharge of his duties, presents but little for the contemplation of the world at large, but much, very often, for the eye of God. But in that little world within which the labors of our departed friend have been more particularly prescribed, if all could be seen, and all could be known of the fruits of those labors, I verily believe that it would be one of the most thrilling stories to the devout mind that ever was told. Forty-four years of a faithful servant of God spent in one parish, where so many thousands have been born, lived, and died in it, before he was gathered to his fathers; where they were signed by his hand in baptism with the sign of the cross; where they were emphatically instructed by him in after life, in the doctrines of the cross; where they were exhorted by

him to triumph in it in death; and where they were committed to the ground by him, with the consoling hope to the survivors of their joyful resurrection! With many imperfections, no doubt, in the performance of his duties, yet with such sincerity and devotedness, how many at the great day must be his *crowns of rejoicing*." [*Departed Friends*, *p*. 109.]

"The ground-work of his character was as pure and solid as the gold which is refined from its dross. There was nothing in it that was mean or sordid. In his social feelings, he was as warm as the climate, and as frank as the manners, of the region in which he was born. In his hospitality, he was as free and open as a Virginian, who makes the most of his entertainment by the cordiality of his welcome; and it is wonderful to conceive, with his moderate means, how far his prudence enabled him to carry it. In his conversation, on all occasions, though as simple and guileless as a child, from the sober complexion of his mind, and the inbred sanctity of his heart, he gave as little offence as a child; and sometimes, from this very simplicity, under circumstances that called for it, all the weight and authority which were due to the counsels of an ambassador of God." [*Departed Friends*, *p*. 116.]

Another friend, Professor John McVickar, at the meeting of the clergy held after Dr. Lyell's funeral, said:

"In the death of the Rev. Dr. Lyell he had lost a friend of nearly forty years' standing — a friendship that would bear at least two tests of what true friendship should be. It has grown stronger with age — month by month, and year by year. And again, on looking back at it, in this hour of separation, he could remember, he thanked God, during its whole course, no one word between them but of affection, kindness and respect. Such was the friend he had lost, and his removal had left a *gap*, he confessed, in his small circle, which it was not of this world to make up. He knew not where to turn to fill it. 'T was true he could find among his brethren many a one more learned — many more sagacious — many more wise, after this world's acceptation; but one so marked by genuine, childlike simplicity of heart, — so frank, fearless and cordial in manners, united with such almost Apostolic firmness of Church principles, it was not easy for him to find. Dr. Lyell's was indeed a character rare in this artificial age; the wisdom and the warmth of a single-hearted, impulsive spirit, which sees the truth, as it were, by instinct, and clings to it by its very nature — such a heart," said he, "had my

venerable friend, — bright and refreshing to look on, like a clear fountain; — a heart which age could not sadden, nor misfortune make selfish, nor, though tender and sensitive as a child's, even ingratitude and injury embitter; — a heart which ever poured forth sweet waters amid the world's tumults, and *that* because it was itself sweetened by religion; the love of Christ was deep within it, therefore was it bright and gentle; for nothing ever goes far wrong with the heart that stands right *there*. Such, Mr. Chairman, was the friend I have lost; and till, through Christ, we meet in 'that better land,' where parted hands shall clasp again, I look not to supply his place.'' [*Sprague's Annals, vol. v, p.* 497.]

[From Thomas Lyell]

N. York May 17th. 1808.

Dear Sir,

I HAVE inclosed to Dr. Beach the copy of a letter addressed to the rev'd Mr. Dashields, in answer to one of a very extraordinary nature received from him a few days since, requesting me to attend a meeting of the evangelical Clergy to be held in Balto. on the 26th. inst. The rev'd Mr. D. states in his letter to me that there is reason to fear the entire extinction of vital godliness in the Chh unless exertions to reanimate her langor be immediately made—that having consulted with several of his brethren, it is their unanimous opinion that nothing can be done effectually without a general meeting of the Clergy of the above discription, & that they have authorized & requested him to notify the Clergy by them deemed evangelical, to attend at Baltimore the time above mentioned. The Clergy on whose attendance they calculate are from Pensylvania the rev'd Messrs. Pilmore, Clay, Turner, & Bull.—from Delaware the rev'd Messrs. Wiltbank & Bell—from Maryland the rev'd Messrs. Laird, Stone, Wilmer, Rey-

nolds, Handy, Armstrong, & Dashield,—& from N: York the rev'd Dr. Moore, Mr: Feltus and myself.

He disclaims every thing like an intention to seperate from the Episcopal Chh, & avows no other object in calling this meeting but the formation of some bond of which the above discription of Clergy may be drawn more closely together and their hands strengthened in the sacred cause in which they are supposed to feel themselves so deeply interested. I have replied at some length to Mr: Dashields and think it proper that a copy of my answer should be in the hands of some one of the members of the general convention, that in case any thing should be said on the subject of the meeting advised by the brethren of Mr: D's confidence in Maryland, it may be seen and known what my sentiments are respecting it. I feel very much concerned about this business. I hope God in his great goodness will preserve the Chh in peace, unity and concord. I feel very desirous to know whether Mr: D. will make known his intentions to the Gen^{l} Convention. I suppose however he will not. Bishop Moore is very uneasy lest you should not be able to form a house of Bishops. He certainly would have come after the letter he received from Bishop White, but the inflamation in his eye, is I think worse than I ever saw it. The rev'd Mr. Crocker (of Providence R. I.) is to be ordained priest to-morrow should the Bishop be well enough to attend. Mrs: Hobart, and the children from whom I have this moment heard are very well.

With respect & friendship

I am yours sincerely

THO: LYELL.

Superscription:

REV'D DR. J. H. HOBART at Dr. Bend's Baltimore.

ANNOTATIONS

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

George Dashiell.

For notice see Volume III, page 467.

Joseph Pilmore.

For sketch see Volume IV, page 260.

Slator Clay.

Slator, a son of Slator and Ann (Curtis) Clay, was born at New Castle, Delaware, October 1, 1754. His grandfather, John Curtis, had been speaker of the Assembly of Delaware and judge of the supreme court. He was a friend of Benjamin Franklin, who wrote the epitaph upon his tombstone in the church-yard at New Castle. The boy was given a good education and studied law. He was admitted to the bar of Delaware late in the year 1779. Early in 1780 he sailed for the West Indies with a friend who was master of a trading vessel, with the expectation of returning in a short time. The vessel was taken by a British privateer, and Mr. Clay was landed in the island of Antigua, with only one piece of money in his pocket. He found a British vessel clearing for New York, upon which he took passage. Several members of the crew determined to seize the vessel, among them an Italian, who proposed to Mr. Clay that he join them. He, however, told the captain secretly, who arrested the ringleader and several others, putting them in irons. Soon after, the vessel was taken by an American privateer and the prisoners were released. It is said that Mr. Clay feared for his life, as the Italian had vowed vengeance for the disclosure of his plan. As the young American was seated upon the deck, the Italian came forward with the intention of killing him. He raised his hand, in which was a deadly weapon, but suddenly paused and allowed it to drop to his side. It is said that after that episode he showed great respect and affection for Mr. Clay, entrusting him with his trunk and valuables. While off Cape Hatteras the vessel was driven by a storm to the coast of Bermuda, where it was wrecked. Happily Mr. Clay and others were saved, and seeing there was little prospect of being able soon to re-

turn to America, he opened a school, which was successful. He made many friends. His mind was so impressed with the dangers he had escaped that he determined, when an opportunity offered, to enter the holy ministry. Dr. Muir, then a Presbyterian minister on the island, gave him good advice, and encouraged him in his design, as did also other friends. He was about to sail for England to receive orders from the Bishop of London, and the necessary papers were already prepared, when he learned of the intended consecration of Dr. White and Dr. Provoost as Bishops. He then changed his plan, and sailed for Philadelphia late in the year 1786. He was made deacon by Bishop White in Christ Church, Philadelphia, December 23, 1787. He took charge of St. James's Church, Perkiomen, St. Peter's, Great Valley, and St. David's, Radnor. He made his home at Upper Merion, near Norristown, Montgomery County, fifteen miles from Philadelphia. He found this a most convenient point from which to reach his various parishes. He was also assistant to Dr. Collin of the Swedish Gloria Dei Church, and served Christ Church in Upper Merion, also a Swedish organization. In July, 1799, he removed to a new parsonage which had been built for him at Perkiomen, adding the cure of St. Thomas's, Whitemarsh. In this busy round of work he continued until his death, September 25, 1821, in his sixty-seventh year. His son, the Rev. Jehu C. Clay, says of him:

"There are few clergymen who have been held in more honour and esteem by their congregations than my father. His earnest and fervent piety no one doubted: for it shone forth in his whole walk and conversation. All who listened to his preaching,—and his churches, whenever the weather permitted, were always crowded,—felt that they were receiving instruction from one whose life was an exemplification of the truths which he taught. He embraced in all their fulness the doctrines of the Cross, and the great subject of all his preaching was 'Jesus Christ and Him crucified.' He had the most lowly conceptions of human sufficiency in the work of salvation, and the most exalted conceptions of the sufficiency of Christ. In his pulpit his action was plain and natural, his voice agreeable, and his whole manner earnest and impressive. The illness which terminated in his death was of but a few days' continuance, and at the age of sixty-seven years he closed a life of faith on earth, in a sure hope of entering on a life of glory in eternity.

"In stature my father was about five feet, eight inches, of a slender and delicate frame, with eyes of a hazel colour, and a benign and interesting countenance. In manners he was reserved towards strangers, but affable and pleasant in the presence of his friends. When a young man, he was proud and high tempered; but, under the influence of God's renewing grace, he became as humble as a child, and in his disposition most gentle and amiable." [*Sprague's Annals, vol. v, p.* 357.]

Joseph Herbert Turner.

Mr. Turner was born in England in 1742. He came to Philadelphia as a young man, where an uncle, Philip Hulbeart, was engaged in business. Mr. Hulbeart built a country seat on Second Street, Southwark, which with the growth of the city became the family home. Dr. Turner, on page 10 of his "Autobiography," thus describes it:

"The gradual increase of the city soon brought the dwelling within the limits of regular streets, numerous houses, and a considerable population; although, when I was a boy, there were extensive fields in the vicinity, some of which were under cultivation, and others, lying low, were covered with water, affording, in winter, fine skating-places. The house was solidly built of brick, and was occupied by the family for more than one hundred years. My father always retained a large space of ground in two divisions, which were respectively appropriated to flower and vegetable gardens. The cultivation of these he superintended himself, an employment which was a source of great gratification to him even in advanced age. His early vegetables, fine fruit of various kinds, particularly cherries, and beautiful display of roses, and other flowers, were, in the beginning of summer, a general attraction to the neighborhood. Among the earliest recollections of my childhood are his faithful black dog, Bull, a necessary guard, especially during the long winter nights, and a sorrel horse, Jack, which for twenty years carried him in his chaise, to his country churches, and was a well-trained and sagacious favorite."

Mr. Turner appears to have engaged in business or led the life of a country gentleman until his fiftieth year, when he applied for holy orders, and was recommended by the Convention of the Diocese of Pennsylvania, June 21, 1791. He was made deacon by Bishop White, July 17 of that year, and immediately took charge of St. Martin's

Church, Marcus Hook, a village on the Delaware River, twenty miles below Philadelphia. He also was associated with Dr. Nicholas Collin, pastor of Gloria Dei Church, Southwark, as assistant. This Church is often called Wicaco Church, or Old Swedes' Church. It is one of the oldest church buildings in the country, and was dedicated by its pastor, Eric Bjorck, July 2, 1700. From an early date there was intercommunion between the Swedish and Church of England missionaries. The church was used for English services from 1710 in addition to those in Swedish. Dr. Collin was the last Swedish missionary. He was born in 1745, appointed to America in 1770, and served at Swedesboro, New Jersey, and other places. In 1786, on the return of Mr. Hultgren to Sweden, Dr. Collin was appointed to the Churches of Wicaco, which included Gloria Dei, Kingsessing, and Upper Merion. He died October 31, 1831, at the age of eighty-six years. Dr. Collin usually had two assistants, both of them in holy orders in the American Church. He always used the American Prayer Book and attended the Diocesan Conventions. Mr. Turner's work in this extensive field was aided by his colleague, Dr. Slator Clay. In addition to his regular duty Mr. Turner often officiated in the Swedish churches at Wilmington, Concord, Dover, and other places in Delaware. It is interesting to know that after Dr. Collin's death Gloria Dei Church became a parish of the Diocese of Pennsylvania. Mr. Turner continued his useful work until his death, July 26, 1821, at the age of seventy-nine. He married Elizabeth Mason, the daughter of a physician in Devonshire, England. They had eight children, three sons and five daughters. The youngest son was Samuel Hulbeart, who became a distinguished scholar and professor of Biblical learning in the General Theological Seminary. Dr. Turner, in his "Autobiography," says on page 107:

"He was indeed a sincere Christian man, full of faith and good works. His views of religion were deep and experimental and, in the right sense of the word, decidedly evangelical."

Levi Bull.

Levi, a son of Colonel Thomas Bull, was born at Warwick Furnace, Chester County, Pennsylvania, November 14, 1780. Graduating from Dickinson College, Carlisle, in 1798, he then studied theology under the direction of Bishop White, and also attended, it is said, a class for divinity students conducted by Dr. Nathan Grier, an eminent Pres-

byterian minister and a friend of the family. He was made deacon by Bishop White in Christ Church, Philadelphia, February 10, 1805, and ordained priest by the same Bishop in St. Paul's Church, Philadelphia, February 16, 1806. He took charge of St. Gabriel's Church, Berks County, and St. Mary's Church, Chester County. The whole of his life was spent in mission work in these counties and in Lancaster County. Among the other churches founded by him are St. Andrew's and St. Mark's in Chester County, St. Thomas's in Berks County, and Bangor in Lancaster County. He was earnest, faithful, and efficient. He was a leading member of the Convention, being appointed on the standing committee and representing the diocese in the General Convention. Dr. Howe, on page 106 of his "Memoir of Bishop Alonzo Potter," preserves this characteristic letter, written on the evening of May 23, 1845, the day when Dr. Potter was elected Bishop of Pennsylvania:

REV. AND DEAR SIR: Say me not, Nay! You are the only man I know entirely to unite this hitherto divided Diocese. My prayers are heard so far as regards your election, and I feel confident that you will feel bound to give this subject your prayerful attention. May the Great Head of the Church direct you, and may He have you in his holy keeping!

Your sincere friend and
Most affectionate brother,
L— B—.

P.S. So full of your election to the Episcopate, I had almost forgotten to mention that this day you were elected Bishop of Pennsylvania.

He also prefaces a letter from the Bishop to Dr. Bull with these affectionate words:

"All who remember the Rev. Dr. Bull of Chester County, the senior Presbyter of the Diocese at the time of Bishop Potter's accession to the Episcopate, remember nothing about him — except his magnificent appearance — more vividly than his frank and generous nature, and his zeal for the evangelic purity of the Church and for the blameless deportment of her Ministers and members. The following letter from Bishop Potter indicates that the doctor had written to him in the freedom of personal friendship, and the fidelity of one jealous for the

Church's honor. The response shows how a Bishop of true humility, lofty purposes and large heart could receive and apply such an admonition."

In another place he gives a tender letter of sympathy from the Bishop on the death in 1847 of a daughter of Dr. Bull, and adds this comment:

"Dear old Dr. Bull, after a long life of earnest piety and untiring devotion, checkered with many and varied experiences, has gone to his rest."

Dr. Bull lived in retirement for several years before his death at White Marsh, Tuesday, August 2, 1859, in his eightieth year. He married March 31, 1808, Ann, a daughter of Cyrus Jacobs, an ironmaster of Churchtown, Lancaster County, Pennsylvania. They had fifteen children.

James Wiltbank.

Mr. Wiltbank was made deacon by Bishop White, March 1, 1795. He took charge of the Churches in Sussex County, Delaware, of which the largest was St. Peter's, Lewis. He became rector of Trinity Church, Oxford, with All Saints', Lower Dublin, in 1809. In 1816 he removed to Philadelphia to accept the principalship of the grammar school in connection with the University of Pennsylvania. This position he resigned previous to 1832, but continued to live in Philadelphia. He was appointed a chaplain in the navy about 1830, but retained his city residence until his death, which was prior to November, 1843.

Hamilton Bell.

Hamilton, a son of the Rev. Hamilton Bell of Stepney Parish, was born in Somerset County, Maryland. His grandfather, also named Hamilton, had been a Presbyterian minister, who conformed to the Church and was ordained in England in 1748, and became incumbent of Somerset Parish, Somerset County, Maryland. The third Hamilton was carefully educated under his father, was made deacon by Bishop Claggett, June 1, 1806, and took charge of St. Paul's Church, Georgetown, Delaware. He returned to Maryland in 1810, and was elected rector of Worcester and All Hallows Parishes, Worcester County. In the following year he went back to Delaware, but does not appear to have held a parish.

James Laird.

For notice see Volume IV, page 456.

William Murray Stone.

William Murray, a son of William and Betty Stone, was born in Somerset County, Maryland, June 1, 1779. He was educated at Princess Ann Academy, Somerset, and graduated from Washington College, Kent, when twenty years old. He studied theology under the Rev. Dr. George Dashiell, the brilliant rector of St. Peter's Church, Baltimore. He was made deacon by Bishop Claggett in St. Paul's Church, Prince George County, May 17, 1802. He took charge of Stepney Parish, Somerset County. His administration of the parish was most vigorous, and as a result he increased the number of communicants within four years from one hundred to five hundred. He was ordained priest by Bishop Claggett, December 27, 1803. Mr. Stone lived in his parish and busied himself in caring for every part of it, without seeking honours or the excitement of a large town or city. He was respected by his brethren for his quiet, earnest, and effective pastoral work. In 1829 Mr. Stone removed to Chester Parish in Kent County. The sudden death of Bishop Kemp in 1827 plunged the diocese into a strife for supremacy between those calling themselves "Evangelical" and "High" Churchmen. At the Convention held in 1828 there was a sharp contention between the friends of Dr. William Edward Wyatt, rector of St. Paul's Church, Baltimore, and those of Dr. John Johns, rector of Christ Church, Baltimore, the evangelical champion. Dr. Wyatt was elected president of the Convention by a majority of seven, the clergy and laity voting together. When the election for Bishop took place Dr. Johns had a majority of the clerical votes, but not the requisite two-thirds necessary for an election. The Maryland rule then required the clergy to elect and the laity to confirm or reject. After three ineffectual ballots the election was postponed until the next Annual Convention. In 1829 the contest was renewed, both factions having nearly equal strength. Dr. Wyatt and Dr. Johns, in manly addresses, withdrew their names, and proposed Dr. Alonzo Potter of Union College, Schenectady, but their attempt to unite all upon one candidate was unsuccessful. Five ballots were taken, in which the strength of each was nearly the same as in the previous Convention. A proposition to change the canonical provision requiring a two-thirds vote was

adopted and sent to the various parishes for discussion. When the Convention met on June 1, 1830, all had grown weary of strife and debate. The amendment making only a majority necessary to elect was rejected. After some ineffectual ballotings a committee was appointed to nominate a suitable person to be elected Bishop. In a letter to the Rev. Dr. William B. Sprague, given in his "Annals," volume v, page 485, Dr. Peregrine Wroth describes the result:

"It was during his Rectorate in this place (Chestertown), that he was elected Bishop. The contest for the Bishopric lay between Dr. Wyatt on the one side, and Doctors Henshaw and Johns on the other. Each party was fully resolved that the candidate of the other should never be the Bishop of the Diocese. After many ballotings a Committee was chosen, and was directed to retire and agree in recommending some individual to the House. Of this Committee Rev. Messrs. Simon Wilmer and William M. Stone were members. As soon as they retired to their room, Mr. Wilmer said, — 'Brother Stone, I wish you would go out a little while.' Although this was said in a kind and fraternal tone, Mr. Stone was much confused, and looked about for some explanation, but receiving none, he quietly obeyed and went out. Mr. Wilmer immediately nominated Mr. Stone — the Committee agreed, went into the Convention room, made their report, and Mr. Stone was (I think unanimously) elected Bishop."

Dr. Stone was consecrated in St. Paul's Church, Baltimore, October 21, 1830, by Dr. William White, Presiding Bishop, assisted by Bishop Moore of Virginia, Bishop Onderdonk, assistant of Pennsylvania, and Bishop Meade, assistant of Virginia.

Bishop Stone was the same quiet, self-possessed, and effective worker as when a parish priest. With a loyal diocese and his own wise plans for its advancement there was substantial material and spiritual progress. He was never in robust health, but his duty was always fully done. It is said that at no previous period was there greater prosperity.

The Bishop died of a fever after several weeks' illness, February 26, 1838. Bishop Stone married Anne, a daughter of John and Margaret Savage of Northampton County, Virginia. They had seven children, four sons and three daughters. Mrs. Stone died April 9, 1821. The Rev. Richard H. Waters says, on page 486 of the fifth volume of Dr. Sprague's "Annals:"

"Bishop Stone was tall and remarkably slender in his person. His features were small, his hair thin and light, his forehead projecting, and his eyebrows uncommonly large and heavy, and the expression of his countenance altogether agreeable. He was easy of access, winning in his manners, and cheerful in his intercourse. He relished a good joke when circumstances rendered it proper, and he had a large stock of anecdotes at command, which served often greatly to enliven his conversation; though he kept at the greatest distance from everything that savoured of indecent levity.

"As a preacher he was eminently serious and practical. His voice was fine, and his gesture natural and graceful; and yet he was as far as possible from anything like oratorical display. The great design of all his discourses seemed to be to bring men to Christ; but he never omitted to tell his hearers that none come to Christ, who do not repent, amend, and work righteousness.

"In the discharge of his Episcopal duties, he was active, industrious and faithful; and by the union of firmness and moderation, uprightness and kindliness, he gained the general confidence and good-will of his Diocese. In his journeyings through the State he was everywhere received with marked reverence and affection. He visited all the parishes in his Diocese once in two years, and some of them once a year. His attention to vacant parishes particularly was most faithful and exemplary."

Dr. Hawks, in the course of an estimate of the Bishop's character in his "History of the Church in Maryland," says, on page 487:

"But his character brightens upon us when we turn from his official station to contemplate him in the more familiar relations of life. What did Bishop Stone's friends and acquaintance think of him as a man? Born in Maryland, from the day of his ordination as deacon, up to the time of his death, with the exception of a single year, he lived in the parish in which he was born. What then say his neighbors who knew him from boyhood? They say, that meek, guileless, unambitious, pious, he has left behind him a stainless reputation for all that is good and upright as a man and a minister of the gospel. This we think is quite fame enough for any Bishop."

Bishop Stone published: "A Charge delivered to the Clergy and Laity of the Protestant Episcopal Church, assembled in Annual Convention in 1831;" a "Pastoral Letter addressed to the Diocese of the Protes-

tant Episcopal Church of Maryland, May, 1835;" and a "Sermon delivered before the General Convention of the Protestant Episcopal Church assembled in Philadelphia, October, 1835."

Simon Wilmer.

Mr. Wilmer was a native of Maryland. He was made deacon by Bishop Claggett, July 4, 1802, and became rector of South Sassafras Parish, Kent. In 1806 he removed to St. Paul's Parish in the same county. In 1808 he accepted the rectorship of Trinity Church, Swedesboro, New Jersey. He served that diocese in many capacities. In 1830 he returned to Maryland, where he held successively the parishes of Queen Anne, St. George, and Spring Hill, Somerset and Worcester counties. From 1832 to 1836 he was rector of St. Mary's Church, Francisville, Pennsylvania. He spent the closing years of his life in Maryland as rector of Christ Church, Prince George County. He served on the standing committee, was a deputy to the General Convention, and Convention preacher. He died in 1840. His son, Dr. Joseph Pere Bell Wilmer, was Bishop of Louisiana from 1866 to 1878. In his "Recollections," on page 183, Dr. Joseph Packard says of Mr. Wilmer: "I thought him a very earnest, brave man, and his ministry was a long and useful one. He found once that men did not come in until after the service, in time for the sermon, so he changed his order and had the sermon first, and when they came he told them he had kept the best for last, and thus he broke up the custom."

John Henry Reynolds.

Mr. Reynolds was presumably born in Virginia. He was made deacon in 1796 by Bishop Madison. He did missionary work in Hardy County in the Shenandoah valley, probably in the neighbourhood of the present Moorefield, until 1804, when he removed to Maryland as rector of St. Peter's Parish, Montgomery. From 1809 to 1811 he resided in South Carolina.

George Dashiell S. Handy.

George Dashiell S. Handy was born in Kent County, Maryland. He was made deacon by Bishop Claggett, June 9, 1805. He became minister of North Elk Parish, Cecil County. In 1808 he was elected rector of St. John's Parish, Harford County. In 1812 he removed to

Calvert County as rector of Christ Church Parish. He was one of the associates of Dr. George Dashiell in his notable opposition to the election and consecration of Dr. Kemp as Suffragan Bishop. He remained in Calvert County until 1816, his last parish being All Saints', which he resigned at the close of that year.

When Dr. Dashiell formed the "Evangelical Episcopal Church" he joined it. In 1819 he was displaced from the ministry.

Nathan Bourne Crocker.

Nathan, a son of Ebenezer and Mary (Bourne) Crocker, was born at Barnstable, Massachusetts, July 4, 1781. He attended Sandwich Academy, and graduated from Harvard College in 1802. He commenced the study of medicine at Portsmouth, New Hampshire. He intended to complete his course under the famous Dr. Jeffries of Boston, but a very critical illness of the physician altered his plan, and he accompanied his friend, Mr. Bowen, in October, 1802, to Providence. After Mr. Bowen's departure for the South, October 28, Mr. Crocker became lay reader in St. John's Church. His religious views had been changed by intercourse with Mr. Bowen, for he was brought up a Congregationalist. He was elected rector of St. John's Church, April 11, 1803," as soon as he obtained Deacon's Orders." He was made deacon by Bishop Bass in Trinity Church, Boston, May 24, 1803. In January, 1804, ill health compelled him to ask release from his engagement, and in June, 1804, he sailed for Lisbon. Upon his return he officiated in St. John's for some Sundays, and on the resignation of the Rev. John Lynn Blackburn, in March, 1807, Mr. Crocker was elected rector "on his obtainment of Priest's Orders." He was ordained priest by Bishop Moore, May 18, 1808. He then entered upon a work which ended only with his death. From 1813 to his retirement from the active duties of the rectorship in 1861 he baptized over eleven hundred persons, seven hundred and fifty being infants, admitted six hundred and fifty to the Holy Communion, and "officiated at nearly three hundred and fifty marriages and at more than five hundred and fifty funerals." The communicants increased from fifty to two hundred and thirty-eight, although two new parishes were formed. Dr. Crocker died at his home in Providence, October 19, 1865, in the eighty-fifth year of his age. From 1807 he was continuously a member of the standing committee of the diocese, for many years its president, and a deputy in nine-

teen sessions of the General Convention. From 1808 he was a fellow of Brown University, and its secretary from 1846 to 1853. At the time of his death he had been for seven years the oldest priest by ordination in the American Church. In 1810 Dr. Crocker married Eliza Antoinette, a daughter of Dr. Isaac Senter of Newport, Rhode Island. They had four children. Dr. Charles R. Batchelder says, in his "History of the Eastern Diocese," volume ii, page 315:

"It is pleasant to reflect upon the life of Dr. Crocker. It was his privilege to be the rector of only one Church. During two generations he performed faithfully the various and delicate duties of a Christian pastor. With sentiments of veneration and tender regard the children and grandchildren of those who chose him for their priest followed him to his burial. His work was done, and it was fit that he should go to the refreshing rest of the faithful souls.

"In Providence, and especially in St. John's Church, the influence of Dr. Crocker, was manifold and great. He did very much for the Church in the State and country. Early in his ministry he became a practical missionary. The little flocks, gathered and fed by Honyman, MacSparran, Browne, Usher, Graves, and others, had been discouraged and scattered. No one sought for them. A man of the deep and earnest religious sentiments of Dr. Crocker could not rest while the Episcopal Church was confined to four places in the Diocese. Others were soon found ready to engage with him in works of love. He had the satisfaction of seeing a healthy growth of the Diocese and much precious fruit.

"Dr. Crocker partook largely of the movement in the Church in 1812 in favor of a more evangelical style of preaching. His religious character at that time became more fully developed, and the great and living truths of the Gospel were more clearly apprehended by him. In theology he was a Calvinist. His sermons, which were seldom doctrinal, of course received their tone from that system as expounded by the elder Edwards. In the organization of two distinct parties in the Church, he doubtless sympathized with that one which has chosen to call itself Evangelical. The Gospel, however, does not happen to be the exclusive property of either school of theology. Good and great men are found in both schools. Charity is not observed to have any excessive development and activity in either of them.

"In person, Dr. Crocker was tall and symmetrical. His manner of

reading the service and delivering his discourses was quite pleasing and impressive. In the intercourse of life he was a courteous gentleman and a safe adviser."

John Armstrong.
For notice see Volume IV, page 454.

George Dashiell.
For notice see Volume III, page 467.

Richard Channing Moore.
See sketch which precedes his letter of June 25, 1814.

Henry J. Feltus.
See sketch which precedes his letter of September 29, 1809.

Benjamin Moore.
For sketch see Volume II, page 230.

William White.
For notice see Volume I, page 155.

JAMES ABERCROMBIE

[From James Abercrombie]

Philad[a] May 31[st] 1808.

Rev & Dr Sir

HAVING experienced some "compunctious visitings of nature," since our momentary tete à tete in my study, I cannot avoid addressing you upon the subject and as it is in some degree a case of Conscience, I trust "you will of your clemency hear me in few words."

When I told you I had not asked any other friend to suggest improvements for my 2d ed[n] I did not strictly speak the truth, tho' at the moment I had totally forgotten (nor am I quite sure *now*, but believe) that in a late letter to Dr Bend, making mention of the sale of those sent to Baltimore, I told him my stock was exhausted, & as I must print another ed[n] wished to know whether he would recommend any additions or alterations. I do not suppose he will trouble his head about the matter, but, under the assertion I made to you, I could not feel easy until I thus relieved my mind to you. To *you* I look for advice on the subject and shall not put the work to press till I hear from you. I have enlarged the "address to Parents." I beg you will write *explicitly*, *fully*, & *candidly*.

I am very anxious to see, and beg you will immediately send me a list of the new Hymns. I should be glad to introduce some of them at once. Dont fail to send me Dr Bowden's book, as soon as it comes out.

I beg to hear from you as soon as convenient, & am,

Rev & Dr Sir,

Yr friend & Brother

Jas Abercrombie.

Superscription:

The Rev. John H. Hobart D.D.
Assistant Minister of Trinity Church New York.

ANNOTATIONS

Joseph Grove John Bend.
For sketch see Volume IV, page 375.

Abercrombie's Lectures on the Catechism.
For notice see Volume V, page 426.

Hymns adopted by the General Convention, 1808.
On Thursday, May 19, 1808, during the session of the General Convention in Baltimore, it was resolved by the House of Deputies that thirty hymns should be added to the twenty-seven set forth in 1789. The proviso was made and enacted into a rubric that on every celebration of divine service "a certain portion or portions of the Psalms of David, in metre, be sung." The Rev. Dr. Richard Channing Moore, the Rev. Dr. James Kemp, the Rev. George Dashiell of Baltimore, and Joshua M. Wallace of New Jersey were appointed to select and report suitable hymns. Ten were chosen from Dr. Watts, ten from Mrs. Anne Steele, three from Dr. Doddridge, one, without the name of the author, from Dr. Rippon's collection of 1787, and one by Samuel Birch [*for notice see page* 65], "Lord of Life, all praise excelling." This was considered the best charity hymn that had been written up to that time. In the revision of 1826 it was numbered 117. It was rejected in 1871. Two were by Bishop Ken and two by Charles Wesley. It is said that the melodious voice of Dr. Moore, the chairman of the committee, as he read the hymns approved, caused a member to regret that the hymns had not been read by some one else, "as we would certainly adopt any hymn read by that gentleman."

Bowden's Letters on Episcopacy.
For notice see Volume V, page 468.

JAMES KEMP

[From James Kemp]

My Dear Sir,

IMMEDIATELY upon receiving your Prospectus I wrote to Judge Robertson, the Revd Mr. Stone, the Revd Mr. Laird, and sent each of them several copies. I also think of trying to extend it down to the Eastern shore of Virginia. But upon reflection, it appears to me that the Revd Mr. Jones of your City, would be the most suitable person, as his residence there made him better acquainted with suitable persons to apply to than I am. And a very direct route for its conveyance might be found thro' Snow Hill. I wish thro' your friend Mr. Mercer or some other person, its circulation in Virginia could be effected. It might, with a divine blessing be happily instrumental in rousing them from their dreadful lethargy.

The Convention of this State and a variety of other engagements have so occupied me since I saw you, that I have done nothing but my usual necessary duties. The pressure of the Times has greatly operated against my attempts to get subscribers, and I can only order 12 copies including 4 of Mr. Jackson's subscribers, who resided in this County. I am very anxious to see your first nº & if it is not already forwarded, I beg you to send them by Post immediately. In future, you might, if conveyances are frequent and regular, send my quota to Baltimore by water, to the care of Dr. Bend. This would considerably lessen the expense and enable me perhaps to get more subscribers.

You must not forget to admit a certain proportion of pieces, that will suit us here, situated as we are, with regard to Evangelical Preachers & the Methodists. To the former you must apply nothing directly but advocate, sound principles and

union. The latter you must not treat with so delicate a hand. The general circulation of My Little Essays, in which notice was taken of their abuse of our Clergy has had a great effect, & I am told that if the Author of the particular expressions noticed there had been at their Gen: Con: he would have been reprimanded by their Bishop.

For a few days back I have been exceedingly indisposed in consequence of about ten days of unusually hot weather. I hope however to be restored soon, as I am now under the operation of medicine. I beg my best respects to M^rs^ Hobart, and remain my beloved friend yours aff^ly^.

JA^s^ KEMP.

June 6. 1808.

Superscription:
THE REV^D^. D^R^. HOBART New York.

ANNOTATIONS

George Robertson.
Judge Robertson was a lay deputy to the General Convention from Maryland in 1808 and 1811. The Robertson family of Maryland settled principally in Charles and Montgomery Counties.

William Murray Stone.
For notice see page 26.

James Laird.
For notice see Volume IV, page 456.

Cave Jones.
For sketch see Volume V, page 78.

Charles Fenton Mercer.
For sketch see Volume III, page 94.

Joseph Jackson.

For sketch see Volume IV, page 484.

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

Kemp's Episcopacy Vindicated.

For notice see Volume V, page 469.

WARD FAIRCHILD

THE identity of Ward Fairchild and of his uncle has eluded diligent research. From a subsequent letter, that of June 19, 1809, it is evident that Dr. Hobart gave him some assistance in reply to the following letter. In the marriage register of Trinity Parish, New York, there is, in volume i, page 300, the following entry: "April 26th, 1805. Ward Fairchild and Sarah Brown by the Rev. J. H. Hobart."

[From Ward Fairchild]

New York June 9th 1808.

Revd Doctr Hobart.

Dear Sir,

CONSIDERING, you as one of the Humane, and willing to assist (all in your power) those who ask of you, induces me to request of you, your assistance. I have been very unfortunate in business since you marri'd me and have lost some thousands of Dollars, & at present am in extreme poverty, owing about 50 Dollars, without any means of paying it. I wish to get into the country, where living is cheap, as there is a total stagnation of business in the City, and my being out of employ (without any means of getting any, while the Embargo is on) renders it necessary for me to go. I expect to go out tomorrow morning, please therefore (if not inconvenient to yourself) assist me a little, (as I have no money to go with) and it may at a future day be in my power to repay you the same. My situation is such that I am under the necessity of asking from those, on whom I have no demand except the common principles of benevolence and humanity. I am really distressed and tho' when I get into the Country (should the Embargo still continue) know not at what time I might be able to repay you for any favors confered. But your own

good heart, will teach you to help a poor young man. And my Uncle Hubbard will, I flatter myself (if I should not in time) repay you for the same.

I expect to go to FishKill or Poughkeepsie from whence I shall inform of my success—&c.

Please write this evening by the bearer and oblige

Dear Sir

Your assured friend

WARD FAIRCHILD.

Please excuse errors, having no chance of writing but on my knee.

Superscription:

REVD JOHN H. HOBART No 46 Greenwich St. New York.

[FROM WARD FAIRCHILD]

New York June 10th 1808.

DEAR SIR,

I WAS disappointed last evening in sending the enclosed: and am now under the necessity of putting the same into the Post Office, being rather unwell this morning. I shall not leave Town 'till to morrow, early, in the mean time your answer or assistance, I have to request you will send to No 143 Greenwich Street directed Care of J. & J. P. Foote as soon this day as convenient.

Yours truly

WARD FAIRCHILD

No superscription.

ANNOTATION

J. & J. P. Foote.

The New York Directory gives the address of this firm of merchants as 143 Greenwich Street. No further particulars concerning them are obtainable.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz. Town June 10. 1808.

My Dear Sir,

THE Prospectus came in season to hand. I made all exertions in my power, & I hope that some advantage will be derived. I am persuaded that you will get a very fine list from NewArk. Several of y^e^ Lay Men promised to make all y^e^ interest they could.

We had a fuller convention than has ever been convened here I believe except on the Dr. Ogden business. I had determined to propose the measure wh. you mention of an address. I did so and laboured pretty hard to get it into effect I believe it would have been carried but the NewArk Gentlemen opposed me and in order to get rid of my motion proposed to postpone y^e^ consideration till next convention & appoint a Committee to report an address then, this was carried. The reason assigned for postponing was the pastoral Letter from y^e^ House of Bp^s^

A Resolution was passed that y^e^ Next. Con^n^ go into y^e^ consideration of y^e^ expediency of electing a Bishop. M^r^ Willard delivered y^e^ Sermon before y^e^ Convention &, I preached in the evening. We gave the necessary testimonials to Mr. Higbee for Mount Holly. I have rarely seen a man more perfectly unassuming and modest. His examination did him considerable credit & the sermon wh. he delivered was very good. I think I may say he has nothing of y^e^ Methodist about him.

I have made an engagement to preach at Freehold Sund. 19^th^ June. Will it not be possible to get some gentleman from among you to fill my pulpit here? You know how important it is that my ch. should not be shut, & I am confident you will if you can secure me the aid of some of your Clergy.

Whoever will come will receive my best thanks & when in my power a full return of service, that is as to quantity of Reading and Preaching.

Will you have y^e^ goodness to inform me soon as convenient.

Yrs. aff^t^

JOHN C RUDD

Superscription:

REV DR HOBART No. 46 Greenwich St New York.

The Churchman's Magazine, New Series.

Among the Hobart papers there is the following circular, prospectus, and conditions of publishing, relating to the new series of "The Churchman's Magazine," of which Dr. Hobart was to be the editor and proprietor. The prospectus and conditions were published on page 238 of "The Churchman's Magazine" for May and June, 1808.

Dr. Hobart's Circular.

The circular was as follows:

New York, June, 1808.

THE favour of your subscription and patronage is respectfully requested to the periodical publication, Prospectus of which accompanies this address.

In soliciting any personal favour, the subscriber would feel a diffidence and timidity, which he esteems it his duty to repress on the present occasion. The perusal of the Prospectus will, he trusts, satisfy you that the object of this application can in no degree merit the charge of selfishness, but must be founded on a desire to promote the diffusion of the important truths of the Gospel, as professed by that Apostolic Church whose prosperity cannot but be dear to the hearts of its Ministers and Members. Experience has placed beyond all doubt the utility of periodical publications devoted to religious subjects, in diffusing and promoting the knowledge and the practice of the truths and precepts of Christianity. They may be highly instrumental in advancing those objects which must appear of the first importance to every

good citizen, and every good man. Without religion, society is deprived of the only effectual restraint on those passions that are hostile to its peace and order, and the most powerful incentives to those virtues which are the only sure basis of its prosperity and happiness. And without religion, life loses those hopes which soothe its numberless cares and ills, and brighten with immortal light the scenes of virtuous enjoyment. A publication, then, which is designed to explain the truths of religion, to enforce its duties, to unfold its hopes—a publication whose unvarying aim shall be to warm the heart with the fervors of devotion, and to imbue the soul with those graces which will exalt and ennoble her, and prepare her for an immortal existence, must surely be worthy of the patronage of all who esteem religion the only source of the perfection, the real dignity, and the eternal felicity of man.

Impressed with these considerations, the subscriber shrinks not from the difficulties and labours, the cares, and the responsibility which he will have to encounter as the Editor of this miscellany. He is further animated by reflecting how much has been done by other denominations of Christians, through the instrumentality of similar publications, towards promoting the general interests of piety, and their own particular views of divine truth. In every good work, Churchmen certainly ought not to follow the example of others with tardy steps. They boast, and they have reason to boast, that their Church maintains a system of evangelical truth and order supported by Scripture and Apostolic authority; and that these truths are set forth in the most rational, commanding, and affecting manner, in a Liturgy which would not have disgraced those pure ages of Christianity from which its spirit and much of its languages have been drawn. And shall Churchmen be lukewarm in encouraging any attempt to illustrate this holy system of truth; to maintain this Apostolic order; to cherish an enlightened and serious attachment to this evangelical and primitive worship? Alas! that there should be too much reason to complain that frequently those who have the most animating motives to zeal display the least of its power and its effects.

But the Editor of the Churchman's Magazine will not despond. If the work should not obtain patronage, it shall at least aim at the praise of having deserved it, not indeed by a display of erudition, for which, if the Editor possessed the requisite qualifications, other vehicles would be more proper; but by an assiduous, uniform, sim-

ple, and earnest display of Evangelical truth and order as exhibited in the Articles, Institutions, and Liturgy of the Protestant Episcopal Church. That where taste is so various, the singular success should be attained of pleasing all, it would be vain and presumptuous to hope, even did greater talents advance to the work. Such variety, however, shall be aimed at, as may secure in some degree the approbation of all, and prevent censure from being universal. And the unequivocal assurance is now given, that moderation of manner shall ever be united with firmness of principle; that the work shall be pious and practical; and that no acrimony of discussion or remark shall excite the censure of its readers. The Editor will endeavour to discharge the sacred duty of exposing error and vindicating truth in that spirit and manner, which, if they do not remove prejudices, shall never increase or confirm them, by rudely wounding the feelings, or by invading the rights of character and conscience.

The Churchman's Magazine, then, shall be devoted to the illustration and defence of the great truths of the Gospel; it shall endeavour to cherish an enlightened and warm attachment to the primitive institutions and worship of the Protestant Episcopal Church; to excite those who belong to this venerable Church to an earnest zeal for her interests; and, above all, to "adorn the doctrine of God their Saviour," by that holy life and conversation not less necessary to the honour and prosperity of the Church, than to their own personal dignity and peace. It is fixed at so low a price, as to render it attainable by all; and even its profits are to be turned to the emolument of the Church. The plan has received the cordial assurances of approbation and active countenance from those of the Right Rev. Bishops of the Church, and of the Rev. Clergy, whom it has been in the power of the Editor to consult. Coming forward with these claims to your patronage, the Churchman's Magazine surely will not solicit in vain. Even should it not prove interesting or instructive to you, you may perhaps still enjoy the satisfaction of having contributed to the instruction of others, and to the welfare, the increase, and the establishment of that Church to whose interests you cannot be insensible. The present patrons of the work are entitled to the thanks of its friends for their past exertions; but its continuance and success must depend on an increased patronage and support; the pecuniary responsibility, which is very considerable, resting solely on the Editor. May he then expect the favour not only of your

individual subscription, but of your exertions to promote and to secure the subscriptions of others.

I am, very respectfully,
Your obedient servant,
JOHN HENRY HOBART.

N.B. The Magazine on the new series will be a continuance of the present volume, which commenced in January last. The numbers of this volume, as well as of any preceding volume, may be had of the publishers, T. & J. Swords, No. 160 Pearl-Street, New York. The first number of the new series will appear in the course of the month of July, and the succeeding numbers on the first day of every other month.

The names of subscribers, and their places of abode, are to be transmitted, as soon as possible, to the Editor, or to T. & J. Swords.

Prospectus of the Churchman's Magazine, New Series

SINCE the commencement of the present year, the Subscriber has been in part the Editor of the CHURCHMAN'S MAGAZINE. It will hereafter be published in the city of New-York, under his direction, as Proprietor and Editor.

The Magazine shall be conducted on the same plan and terms as heretofore, except, that, instead of one number of 40 pages being published monthly, one number of 80 pages shall appear every two months. This arrangement, it is thought, will prove on many accounts more convenient and eligible than the former.

In addition to the commission of 12½ per cent. to agents, the Editor engages to pay to the order of the Convention of the Protestant Episcopal Church in each State, 10 per cent. on the amount of monies which shall be paid by subscribers to the Magazine in said State. By this plan, persons who subscribe to the Magazine, and its patrons who exert themselves to procure subscribers, will not only fulfil the important duty of contributing to the diffusion of religious knowledge, but will secure an annual revenue to the Conventions of the Churches respectively, which may be appropriated by them to pious purposes.

The above arrangement, and engagements entered into with the former Proprietors of the Magazine, impose on the Editor considerable pecuniary responsibility. An increased subscription list, and

punctuality in the payment of subscriptions, will be indispensable to the success of the work on a plan which promises utility to the Church in general, while it requires great labour and attention on the part of the Editor, and precludes him from all prospect of any pecuniary remuneration. He trusts that the friends of evangelical truth will not be backward in exertions to promote the circulation of a miscellany which shall be devoted to the defence and illustration of the principles of that religion, which is not less essential to the prosperity of civil society, than to the present and future felicity of man. The friends of the Protestant Episcopal Church will recollect that the Churchman's Magazine is the only periodical publication devoted to the interests of their venerable and Apostolic Church; while, among other religious denominations, various periodical miscellanies are supported with a liberal zeal, worthy of imitation. The price of the Magazine is much less than that of any similar publication,—it is so low that there must be but few who will not have it in their power to patronize the work. On the counsel, aid, and exertions of his brethren, the Clergy of the Church, the Editor particularly and confidently relies.

JOHN HENRY HOBART.

New-York, June, 1808.

Conditions for publishing the Churchman's Magazine

I. THE Magazine shall appear every two months, in numbers of 80 pages octavo; making an annual volume of 480 pages. The first number, according to this new arrangement, shall appear in July, and the succeeding numbers regularly on the first day of every other month.

II. The price to subscribers is *one Dollar and fifty Cents* per annum, payable in advance.

III. The allowance to agents will be *twelve and an half per cent.* they being responsible for the Magazines which are sent them. There shall be also an allowance of *ten per cent.* to the Convention of the Protestant Episcopal Church in each State, on the amount of monies which shall be paid by subscribers to the Magazine in said State.

IV. A table of contents, with a title-page, shall accompany the last number of each volume.

MESSRS. OLIVER STEELE & Co. of New-Haven, are appointed general agents for the Magazine in the State of Connecticut; and with them the agents in the several towns in said State will continue to settle for

all monies received on account of the Magazine. The agents in other places are requested to account for the Magazine to Messrs. T. & J. Swords, No. 160 Pearl-Street, New-York, the Publishers of the work, and to pay them, or the Editor, whatever balances may be due on the present volume.

Subscriptions to the work received by the respective agents; and they are authorized to receive payment from the subscribers. Subscriptions received in New-York by the Publishers, T. & J. Swords, No. 160 Pearl-Street, and also by PETER A. MESIER, No. 107 Pearl-Street.

Uzal Ogden.

For sketch see Volume III, page 222; and for note on his election see Volume II, page 141.

Pastoral Address, Diocese of New Jersey, 1808.

In the Journal of the Diocesan Convention which was held in St. Peter's Church, Perth Amboy, June 8, 1808, this action was taken:

"A motion was made by the Rev. Mr. Rudd, and passed, that a pastoral address to the several congregations of our communion in this state, be prepared, and presented to the next Convention for their approbation.—Ordered, that the Rev. Messrs. Wharton and Croes of the clergy, and Col. Ogden and Joshua M. Wallace, Esq. of the laity, be a Committee for this purpose."

Pastoral Letter of the House of Bishops, 1808.

This letter was prepared under the provisions of the canon passed in the General Convention of 1804, for securing "an accurate view of the State of the Church." At its session held in St. Paul's Church, Baltimore, on Thursday, May 19, 1808, the House of Deputies transmitted to the House of Bishops the documents required by the canon, and requested it to prepare a pastoral letter. This was read in the Lower House on Monday, May 23, 1808. It was from the pen of Dr. White, Presiding Bishop, who wrote such a letter for each session, his last being that for 1835. The letter for 1808 took a comprehensive view of the Church from 1783, and dwelt upon the doctrine and worship of the Church. It also discussed the right of any clergyman to alter words or phrases in the formularies of the Church which did not please him either doctrinally or rhetorically. It totally condemned such a course,

for, as it said, "the fault of wanton irregularity is attached to it." It closed with exhortations to both clergymen and laymen to lead godly and Christian lives.

Motion for Election of a Bishop for New Jersey, 1808.

The motion referred to by Mr. Rudd was made at the meeting of the Convention, held in St. Peter's Church, Perth Amboy, on Wednesday, June 8, 1808, and was as follows:

"On motion of the Rev. Mr. Jones, the Convention resolved, that, at its next annual meeting, the expediency of electing a bishop for the church in this state, be taken into consideration." [*Parker's Reprints*, *p.* 336.]

Joseph Willard.

For mention of Joseph Willard see annotation on Trinity Church, Newark, Volume V, page 10.

Daniel Higbee.

For notice see Volume V, page 346.

St. Andrew's Church, Mt. Holly.

For notice see Volume V, page 347.

St. Peter's Church, Freehold.

For notice see Volume V, page 351.

JOHN CROES

JOHN, a son of Jacob and Christina Charlotte (Reigart) Croes, was born at Elizabeth Town, New Jersey, June 1, 1762. His parents were anxious that he should have a liberal education, but were too poor to give him one. The young man set out to pay his own way, but his studies were interrupted by the Revolution, in which he served at intervals, as need required, as orderly sergeant, or quartermaster in New Jersey contingents, from 1778 to 1780. At the close of the war he followed mercantile pursuits for a time, and then returned to his studies, making himself proficient enough to teach. In 1789 he became lay reader in Trinity Church, Swedesboro, New Jersey. Upon February 28, 1790, he was made deacon by the Rt. Rev. Dr. White, in St. Peter's Church, Philadelphia. He then took charge of Swedesboro. The church building was dilapidated, the congregation small, and the prospect gloomy. With his careful, methodical ways, his sound common sense, and earnest purpose Mr. Croes gradually effected a great change for the better. The church was repaired, the congregation increased, and hope took the place of gloom. He was ordained priest by Bishop White on March 4, 1792, in St. Peter's Church, Philadelphia. Mr. Croes remained in Swedesboro for twelve years, sustaining himself and a large family upon a small salary. In 1801 he accepted the rectorship of Christ Church, New Brunswick, and the principalship of the New Brunswick Academy. This was all that then remained of Queen's College. After he had been in charge a short time pupils came from far and near. In 1808, when he resigned, there were seventy pupils. He was largely concerned in the revival of Queen's as Rutgers College, which his work in the academy made possible. In the diocese his work was recognized, he served on the standing committee, and was often president of the Convention. His brethren trusted him and confided in him. He found time for the affairs of the Church at large as deputy to the General Convention, and in that body his judgement was respected. In 1814 he was president of the House of Deputies. As rector of Christ Church he had the same task as in the school, but he perseveringly developed the latent energies of the parish. At the Convention of the Diocese of Connecticut, held in June, 1818, Dr. Croes was chosen Bishop. Before he had given his answer, the Convention of the Diocese of New Jersey

met at Trenton on August 15, and Dr. Croes was elected Bishop of New Jersey. Declining Connecticut, he accepted the call of his native state. He was consecrated in St. Peter's Church, Philadelphia, November 19, 1815, by the Presiding Bishop, Dr. White, assisted by the Bishop of New York, Dr. Hobart, and the Bishop of Maryland, Dr. Kemp. He brought to his new cares and responsibilities the same spirit of order, the same sanctified zeal, as in his priestly work. The diocese needed much attention, as for thirty years it had grown spasmodically without any Episcopal head, trusting to the kind ministrations of neighbouring Bishops. Bishop Croes planned a yearly visitation of each parish and station, and such other visits as might be necessary. In his intercourse with the clergy he was uniformly the father and friend. He never assumed dignity, but knew the respect to be paid to his office. Fifteen years of constant exertion made him old, but he accomplished what he intended, and the name of John Croes will always be enrolled high among the worthies of the American Church. For some months before the end he was confined to the house with a painful malady, which he bore with true Christian fortitude. He departed this life at his home in New Brunswick, July 26, 1832, in the seventy-first year of his age. As a writer he published several charges and a sermon before the General Convention of 1823 on liberal giving. In 1785 he married Patty, a daughter of Elihu and Hannah (Mix) Crane of Newark. They had eight children, five sons and three daughters. Two of his sons, John and Robert B., entered the holy ministry.

Dr. Archer Gifford of Newark says of the Bishop:

"Bishop Croes was in stature about six feet, and of a portly frame. His dress and mien gave him that staid and venerable appearance that may be often seen represented in pictures of the Addison age, and well corresponded with the sanctity and native simplicity of his character. He always seemed to have special regard for his profession, and studied to make all his acquirements auxiliary and subservient to it. His sermons were remarkable for presenting truth in a manner adapted to the different ages, character and circumstances of his auditors; and even when treating of moral duties, they were never deficient in spiritual unction. While he gave strong views of the vices of the age, he never did it in a way to offend the taste or shock the sensibilities of his hearers. His style of writing was simple and natural, perspicuous and energetic, with no approach to anything florid or declamatory. His audience, if

it were not their own fault, would always find themselves instructed by his discourses; and the effect of them was not a little increased by the patriarchal dignity and impressive earnestness with which they were delivered.

"I have most frequently met with Bishop Croes, and observed his character and deportment, when he presided at the Diocesan Conventions of our State. On these occasions he uniformly exhibited a most becoming demeanour, always conducting the business with great discretion, dignity and impartiality. During many years' attendance as a delegate, I cannot recall a single instance of the semblance of unkindness or unfairness on his part towards any individual, or of the least want of respect on the part of any individual towards him.

"Bishop Croes, in his ecclesiastical polity, was not exactly what is now termed High Church or Low Church; but he always maintained the distinctive principles of the Protestant Episcopal Church with firmness and consistency, while yet he never made himself offensive to Christians of other communions.

"In all his intercourse, whether private and social or official, he was a model of a quiet, considerate and kindly spirit. His life was a perpetual advocacy and enforcement of the great principles and precepts of the Gospel. He never interfered with the concerns of others, though he was always upon the alert to minister to their happiness. In his family he was a strict disciplinarian, and withal a pattern of economy, while yet he was a loving and tender father, and was a fine example of a generous hospitality." [*Sprague's Annals, vol. v, p.* 382.]

[From John Croes]

New Brunswick, June 10th, 1808.

My dear Sir,

YOUR letter and a few copies of the Prospectus of the Churchman's Magazine, were handed to me by Mr. Rudd. I have scarcely time at present to do more than give you a list of the Clergy of this state; as, I shall start on Monday for Schooley's mountain, and in the interim shall

have more business to attend to, than I can conveniently perform.

The Rev^{d} Henry Waddell D.D. Rector of St. Michael's Church, Trenton,
The Rev^{d} Charles H. Wharton D.D. Rector of St. Mary's Church, Burlington,
The Rev^{d} John Croes, Rector of Christ Church, New Brunswick and St. Peter's, Spotswood.
The Rev^{d} Jasper Davis Jones, Rector of St. Peter's Church, Perth Amboy.
The Rev^{d} Joseph Willard, Rector of Trinity Church, Newark.
The Rev^{d} John Churchill Rudd, Rector of St. John's Church, Elizabeth Town.

In a short time we shall also have the Rev^{d} Simon Wilmer, as Rector of Trinity at Swedesborough. I have already rec^{d} an application for his induction. Mr. Higbee, if he succeeds in obtaining Orders, will probably be ordained next week by Bishop White, and will be settled at the churches at Mount Holly and Coles' town.

I shall do all in my power to extend the circulation of the Magazine, tho' little more can be done here and at Spotswood. The Sunday succeeding my departure for the Schooley's mountain-springs, I propose to preach at Knowlton in Sussex-County, where perhaps I may obtain a few subscribers. If I should go myself to Swedesboro' to Mr. Wilmer's induction, I may have some opportunity of procuring a few on that [*torn*] I shall take Mr. Rudd with me if I can persuade him to go.

My health is much mended within a few days by being freed from the care of the school, by exercise and tonicks. My son

John has not yet absolutely determined whether, or not he will relinquish the study of Theology. His health is very indifferent.

I am, my dear Sir,
with great regard your friend & brother
JOHN CROES.

Superscription:
THE REVD. DR. HOBART, New York.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

John Churchill Rudd.
For sketch see Volume III, page 428.

Henry Waddell.
For notice see Volume V, page 134.

Charles Henry Wharton.
For notice see Volume V, page 120.

Jasper Davis Jones.
For sketch see Volume V, page 177.

Joseph Willard.
For mention of Joseph Willard see annotation on Trinity Church, Newark, Volume V, page 10.

Simon Wilmer.
For notice see page 29.

Daniel Higbee.
For notice see Volume V, page 346.

CHURCH DIVINITY SCHOOL OF THE PACIFIC

William White.
For notice see Volume I, page 155.

St. Andrew's Church, Mt. Holly.
For notice see Volume V, page 347.

St. James's Church, Knowlton.
For notice see Volume V, page 323.

Sussex County, New Jersey.
For notice see Volume V, page 321.

John Croes, Jr.
For notice see Volume V, page 345.

JOSEPH JACKSON

[From Joseph Jackson]

St. Peter's Glebe, T. C. June 13, 1808

My dear friend,

I REC'D your favor of the 4th inst. the very day after our Convention had adjourned, namely the 11th. The Letter to Dr. Kemp I opened agreeably to your request, as he was absent, & lamented the more that both letters had not arrived a few days sooner. Their contents however are known to the three whom you particularly mentioned; & I trust we shall none of us be indifferent to your recommendations, & desire. You certainly hold a high place in our esteem, respect & affection, & the undertaking you wrote us to attend to, is recommended by considerations not merely human. Dr Bend has not yet received his letter, but knowing that there is one for him, he has promised me to do what he can to promote the circulation of your Magazine. Confer we could not, as we have not yet been together, but, in addition to the assurance of Dr. B. just mentioned, Dr. Kemp has undertaken, at my request to write to Judge Robertson. I think it very material that he should be interested in behalf of the work, & Dr. K. has great influence with him. Your calculation that the same number of subscribers may be obtained in Mary[d]. as in Connect[t]. I fear is high, tho' it was certainly proper to make the suggestion. There is by no means the same prevalence of Church principles in the one State as in the other, nor would a magazine which is rather intended to instruct & edify, than to entertain & amuse, be so generally read here as there. Add to this the lazy indifference of some Clergymen in this State, the poverty of others & their consequent reluctance to engage in anything which would carry with it a risk of expence; the habits of most, which have not been favourable to

this species of pastoral attention, to which we may add, a positive aversion & dislike to pure Church principles in too many, alas! of our brethren both Clergy & Laity. A method you are well aware has obtained with us of distinguishing between the Church & the Gospel, & a most inhuman device of separating evangelical men from Churchmen. These two, it is true, may be separated in idea, & have been too often found apart in life & fact. But forbid it, that this should remain the case in the state of Mary^{d}! What delight have I had in hearing from the Bishop & from our good Brother Kemp, the part which you & he acted, in preventing every danger of dissension when a door was opening to admit it. Let the Rhode Island delegate talk & exclaim; he will yet I hope live to condemn his own folly, & see cause to applaud what he now censures. The part which you acted towards Dashiell, in preaching for him & gaining his esteem & confidence appears like an obligation conferred on myself, tho' I feel nothing like a personal or partial friendship towards Mr D:—so sensible am I of the good effects which it must have produced on his mind. One thing more, as it now recurs. Have you written to him or used any means to interest him in behalf of your magazine? If you have not what would you think of doing it? It early occurred to me, as the likeliest method to prevent the opposition-magazine, which, I learn from our bishop is in contemplation; to say nothing of other good effects, which might result from it. I made it my business yesterday evening to intimate the question to our Brother Bend, who readily answered that it might be useful & proper. If Mr. D. is once interested he will presently gain Stone, Wilmer, Gibson (in Virginia) & others. The complexion of the magazine itself, I think would not be unlikely to satisfy them; & the hope very natural to men when they have imbibed a favourable opinion

of another, that the work would be more & more conformed to their views, may conduce to make them friends, rather than enemies to the design. One thing again, have you written to Mr. Judd, upon the subject? Would it not, think you, be expedient? Should he, a northern Clergyman, appear indifferent, I fear the effect would be pernicious; whereas were he induced to take an active part, it would be as much in his power to render a service as in that perhaps of any Clergyman in this State, especially during the Session of the Assembly. I am the more inclined to suggest this from a circumstance which accidentally arose on the day when I received your letter. Talking to Mr. Judd, while I held your letter in my hand, I put my finger upon the line in which Skinner & Haweis are mentioned together. He took the letter to look at that part, & presently, & unexpectedly, asked, if he might read it. I thought it would be improper to refuse him: and after he had read it an emotion & manner seemed evidently to say, that it would have afforded him especial pleasure to have a similar favor from the friend who wrote it. An expression or two which dropped involuntarily from him respecting the intimacy between you & him, at Conventions especially, corroborated the impression, & determined me on mentioning it. A word more; suppose our good old Bishop had the satisfaction of an epistle from you, designating him with especial reliance, as the patron of the Churchman's Magazine in this State, & requesting him to exert his influence with the Clergy in his Diocess to promote its circulation; above all, soliciting very earnestly the contributions of his pen towards enriching its pages? Should all this produce no other effect, than that of detaching him from the future interests of another printing scheme, this would be one of the first account. I know that his respect for you is paramount, & that the most

pleasing impression remains upon his mind from the part you acted in the late Convention. I take the liberty of intimating this, from the knowledge I have of his temper & disposition, & the assiduous attentions which will undoubtedly be paid him from another quarter; to which add, a similar circumstance in his case to that in Mr. Judd's. He saw Mr. Judd reading & when the letter was ready to be returned to me, he put out his hand, took hold of it, & read it quite through as sedately as though he had obtained leave to do so. I was chagrined at the moment, & reflected on myself as though I had violated the delicacy of friendship; but concluded afterwards to report to you the benefits which might result from these accidents in their issue.

Think not, dear Sir, that I suggest these things with a view to excuse or Exonerate myself. No, I assure you I shall with the utmost despatch as well as fidelity do what my small opportunities may enable me. I doubt whether it may be possible to report to you many new subscribers before the month of August; but when I hear from Dr. Bend & Dr. Kemp, who will converse, as they travel together to hold a Court upon poor Briscoe, I shall be better able to judge.

Nothing remarkable has occurred in our little Convention. Those of us who were members of the association proposed last year for disseminating religious books, met & agreed upon Rules such as are to regulate the institution. May God give his blessing to the design.

I have not taken time to declare to you the pain I felt upon not seeing you, in the first place on this Shore & the next at Balt^{o} I was in doubt whether you had come down since I heard nothing from you. I will indulge however the hope of seeing you in Easton & at my little rural abode ere long. In the mean time permit me to subscribe myself with affectionate wishes,

& ardent prayers to Almighty God for the success of your excellent labors, dear Sir, your

sincere friend &

unworthy brother

JOSEPH JACKSON

P.S. The Books ordered were left to your choice with a request particularly for answers to Dr. Miller. The religious tracts (from England) you may remember, have been some time expected. Ten dollars were forwarded by Mr. Hawley in April, for books in general of which 12 Cts. will be due to you, as the difference between D.29. & 67 Cts your credit. & 29–75 my Debit the balance consequently in your hands for me will be D 9. 88 Cts. Enclosed you have ten dollars for the magazine, which by the acct rec'd from the former publishers will over pay the 2d Quarter by 4. 14. Cts.

Let me hear from you, pray, as soon as convenient. And remember me in your intercessions for friends & fellow-labourers in the vineyard of Christ. Very affectionately, dear Sir, yours

J. J.

I have proposed to republish the Exhortation to Public Worship annexed to Clapham's Collection of sermons: tell me, pray, whether you know of any separate Edition of it to the Northward.

The letter to Dr. Bend arrived on the 14th June.

Superscription:
THE REVD DR HOBART, City of New-York.

Postmarked:
Easton, Md.
June 16.

ANNOTATIONS

James Kemp.
For sketch see Volume III, page 336.

Joseph Grove John Bend.
For sketch see Volume IV, page 375.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

George Robertson.
For notice see page 36.

George Dashiell.
For notice see Volume IV, page 383.

William Murray Stone.
For notice see page 26.

Simon Wilmer.
For notice see page 29.

William Lewis Gibson.
William Lewis Gibson was born in Kent County, Maryland. He was made deacon for the Diocese of Maryland by Bishop White, April 8, 1804. In 1806 he was elected rector of St. Ann's, Annapolis. In the following year he went to Alexandria, Virginia, but in 1811 returned to Maryland as rector of St. John's Parish, Prince George County. In 1812 he was in charge of Havre de Grace Parish, Harford County; in the following year he was in Montgomery County as incumbent of St. Peter's Parish. In 1814 he was made rector of Queen Anne's Parish, Prince George County. In 1819 he was at All Hallows Parish, Anne Arundel County, which he resigned in the following year, as he had become connected with the Methodists. He was subsequently displaced from the ministry. He died in 1848.

JOSEPH JACKSON

What Bishop Meade says in his "Old Families and Churches," volume ii, page 260, may here be inserted:

"There is something sad in the history of the Rev. Mr. Gibson, but it must be told for the benefit of others. He began well, preached zealously, was praised and flattered to his undoing. He gave offence to some by a rather harsh way of saying true things. This was complained of, and perhaps harsh things said in return. These were communicated to him by a few of those false friends who think to ingratiate themselves with their minister by communicating to him what ought to be concealed. This exasperated a temper naturally excitable. Under the influence of this, he suddenly and unexpectedly, from the pulpit, resigned his charge. The vestry were divided as to the acceptance of it, but the majority were in favour of it. When too late he apologized, and wished to retract. Parties were formed, and the result was another congregation under his auspices. But, as will be seen when I come to speak of that congregation, he did not continue long with it, but returned to Maryland, where, after a short time, he was dismissed for intemperance. There was reason to fear that the habit had commenced in Alexandria, under the too popular pretext of using ardent spirits privately as a medicine. He afterward united with the Methodist Church and ministered in it. Let the clergy learn from his fate to beware of false friends who inform them what their enemies say of them, and to eschew alcohol, even as a medicine, unless prescribed by a temperate physician and as a mere temporary expedient imperiously called for."

Bethel Judd.

For sketch see Volume III, page 393, and for notice see Volume V, page 403.

John Skinner's Primitive Truth.

The title-page of the original edition is: "Primitive Truth and Order Vindicated from Modern Misrepresentation: with a Defence of Episcopacy, Particularly that of Scotland, against an Attack made on it by the late Dr. Campbell of Aberdeen in his Lectures on Ecclesiastical History. And a Concluding Address to the Episcopalians of Scotland. By the Right Rev. John Skinner in Aberdeen, Senior Bishop of the Scotch Episcopal Church. Aberdeen: Printed by J. Chalmers

& Co., and sold by F. & C. Rivington, London; Hanwell and Parker, Oxford; S. Cheyne, Edinburgh; and Angus, Brown and Burnett, Booksellers, Aberdeen. 1803."

The first American edition has the same title-page, but omits on it, "A Concluding Address to the Episcopalians of Scotland," and has after the name of the author, "The First American Edition, to which is annexed a Review of Dr. Haweis' Church History. New York: Printed and sold by T. & J. Swords, No. 160 Pearl street. 1808."

For notice on John Skinner see page 14.

Thomas Haweis.

Thomas Haweis was born in 1734. He became rector of Aldwinckle, and afterward chaplain to the Countess of Huntington. He died in 1820. His chief works are:

The Evangelical Expositor, 1865
Communicant's Spiritual Companion
Improvement of the Church Catechism, 1775
History of the Church of Christ, 1800

Thomas John Claggett.

For notice see Volume I, page 223.

The Society for Confirming and Extending the Interests of the Christian Religion in General, and of the Protestant Episcopal Church in Particular.

The society in Baltimore to which Dr. Bend alludes was the Society for Confirming and Extending the Interests of the Christian Religion in General, and of the Protestant Episcopal Church in Particular. Referring to this society, Dr. Hawks says on page 370 of volume ii of his "Ecclesiastical Contributions:"

"The most important conventional business, however, transacted in the year of which we are now writing, was the formation of 'the society for confirming and extending the interests of the Christian religion in general, and of the Protestant Episcopal Church in particular.' This originated in the Convention and appears to have been an enlargement of an informal association entered into, by several of the members of the Church, for distributing good books, and other-

wise confirming and extending her interests. By the rules and regulations now adopted it would seem that the republication and distribution of proper books was the only end the society had in view. It was something more than a mere tract society, for it contemplated the printing of books of some bulk. It was an undertaking too great for the church in its then weak state, and beyond mere tracts, we are not aware that it published any thing."

The officers of this society elected at the Convention of 1808 were: president, the Bishop; secretary, the Rev. Joseph G. J. Bend; treasurer, the Rev. George Dashiell.

William Briscoe.

William Briscoe was a native of Maryland. He studied medicine, and was afterward made deacon by Bishop Claggett, June 9, 1805. He was suspended in the summer of 1808 upon charges affecting his moral character.

Samuel Miller.

For notice see Volume V, page 394.

Religious Tracts.

For notice see Volume V, page 195.

William Hawley.

For notice see Volume III, page 255.

Samuel Clapham.

For notice see Volume V, page 197.

[From Elias Bayley Dayton]

Elizth Town 20th June 1808.

My Dear Sir,

THE business which I have with Mr. Smith, formerly living near Springfield, it has not been in my power to accomplish, as he now lives in New York & as it is most advisable that I should myself see him I will not trouble you with it. I hope to be in town within a few days.

Our family are well, also Mrs. Ogden's of which please to inform her if with you.

Yours most sincerely

E. B. Dayton

Rev^{D}. Doct^{R}. Hobart.

Superscription:

The Rev^{D}. Doct^{R}. Hobart Greenwich Street New York.

ANNOTATIONS

Mr. Smith of Springfield.

It has not been possible to identify this gentleman.

Elizabeth Ogden.

Colonel Aaron Ogden married October 27, 1787, Elizabeth, a daughter of John and Mary (Emott) Chetwood. She was born in 1766 and died September 27, 1826.

JOSEPH GROVE JOHN BEND

[From Joseph Grove John Bend]

Baltimore, June 22, 1808.

Reverend & dear Sir,

A Packet directed to me was put into the post-office last week by some person, to whom I suppose you had committed it. It contained two smaller ones, directed to Dr Kemp & Mr Jackson, concerning the disposal of which I could not be at a loss; but what is to be done with the loose papers, contained in the packet, I know not, as they were not accompanied by any letter to me: at which I was the more surprized, because you had informed Dr Kemp and Mr Jackson, in letters, which they received from you, while I was at Easton, that you had also written to me.

You gave me some papers the night before you left me, to be taken on by Dr Moore: When I looked for them the next day, I could not find them. Hence I concluded you had taken them along with you, & Dr. M told me, that he believed you had desired him half-asleep & half-awake, to tell me so.

Finding, that you did not take with you the book containing the charity hymn, I have thought it best to send you a copy: Here it is.

A Charity Hymn,

~~*Written by Mr. Birch; set to music by Mr. Stevens*~~

Lord of life, all praise excelling,
Thou, in glory unconfin'd,
Deign'st to make thy humble dwelling
With the poor of humble mind.

As thy love, through all creation,
Beams like thy diffusive light;
So the scorn'd and humble station
Shrinks, before thine equal sight.

Thus thy care, for all providing,
Warm'd thy faithful prophet's tongue;
Who, the lot of all deciding,
To thy chosen Israel sung:

When thine harvest yields thee pleasure,
Thou the golden sheaf shalt bind,
To the poor belongs the treasure
Of the scatter'd ears behind.

Chorus.
These thy God ordains to bless
The widow and the fatherless.

When thine olive plants increasing
Pour their plenty o'er thy plain,
Grateful thou shalt take the blessing,
But not search the bough again:

Chorus.
These thy God ordains to bless
The widow & the fatherless.

When thy favour'd vintage flowing,
Gladdens thy autumnal scene,
Own the bounteous hand bestowing,
But thy vines the poor shall glean:

Chorus.
These &c.

Still we read thy word declaring
Mercy, Lord, thine own decree;
Mercy ev'ry sorrow sharing
Warms the heart resembling thee.

Still the orphan and the stranger
Still the widow owns thy care
Screen'd by thee in ev'ry danger,
Heard by thee in ev'ry prayer. Hallelujah. Amen.

Enclosed you have a communication, which Mr Dashiell & myself have thought proper to make. I shall be obliged to

you to examine your papers, & send me, if you have it, that containing the original motion; also to inform me, how far our statement agrees with your recollection of the case.

Rattoone is either the real author of the querist, or the plotter behind the scene; & it is said by some, that Dr. Beach has given, by others, that he will give a statement, confirming the charge, which we deny. Now I believe neither the one nor the other; but could he act [*torn*] should be very sorry: For, although I have done [*torn*] Dr. B, & shall henceforward hold him an utter stranger, I should lament the disgrace, in which such conduct would involve him. He would not find me so passive under such conduct, as I was under the indignities, which he offered me here. It was his duty to seek an explanation from me, if he thought I had done wrong to his unhappy son-in-law, & I would have given a full one, although I should have told him little, which he does not himself know. Of this you may say to Dr. B. as much or as little as you please: I care not.

Present me respectfully to Mrs Hobart & other friends. Mrs. Bend joins with

Your affecte.

friend & brother

Joseph G. J. Bend

Superscription:

The Revd John H Hobart, D.D., Greenwich Street, New-York.

ANNOTATIONS

James Kemp.

For sketch see Volume III, page 336.

Joseph Jackson.

For sketch see Volume IV, page 484.

Richard Channing Moore.

See sketch which precedes his letter of June 25, 1814.

Charity Hymn, 1808.

In the revised hymnal of 1808 the hymn transcribed by Dr. Bend is numbered 55, and bears the title "A Charity Hymn." In the enlarged hymnal of 1826 it is the third of the hymns assigned to "Charitable Occasions," and is numbered 117. It was omitted in the revision of 1871. As the compilers of the hymnal gave no indication of authorship in their completed work, it has been commonly attributed to Professor Clement Clarke Moore. An examination of the "Poems" of Professor Moore published in 1844 shows that this hymn was not among them. Dr. Frederic M. Bird, an enthusiastic hymnologist, calls it the best hymn on the subject which had appeared to that time, and while mentioning Professor Moore's name, doubts whether he was the author. The line after the title of the hymn erased by Dr. Bend in his letter is conclusive, and shows that the author was Mr. Birch. Dr. John Julian in his standard "Hymnology," edition of 1907, says on page 1580:

"Moore, Clement Clarke, LL.D., son of Bishop Moore, was born in New York, July 15, 1779, and educated at Columbia College. In 1821 he became Professor of Biblical Learning in the General Theological Seminary, New York; subsequently of Hebrew and Greek; and then of Oriental and Greek Literature. He died at Newport, Rhode Island, July 10, 1863. His poems were published in 1844. One of his hymns, 'Lord of Life, all praise excelling' (Harvest), is widely known both in its full form and abbreviated, as 'When the harvest yields the pleasure.' It first appeared as one of the thirty hymns added to the American Prayer Book Collection in 1808."

Dr. Bend's letter proves that Dr. Julian was mistaken. A systematic search has been made of collections of early American and British hymnology for the book in which it originally appeared, or that from which Dr. Bend copied the hymn, but without finding it. The Charles L. Wells Collection preserved in the Watkinson Library, Hartford, Connecticut, is one of the most extensive and valuable on the subject, and was examined with great care, as were also those of the Connecticut Historical Society, the Yale University Library, the General Theological Seminary Library, and private collections.

Samuel Birch.

Samuel Birch was born in London, England, in 1757. His father was a pastry cook and confectioner, with a shop at number 15 Cornhill. The business had been established in 1735 and was very profitable. The son was well educated at the school of Mr. Crawford at Newington Butts. He showed literary ability, and in his leisure composed dramas and poems. He was apprenticed to his father, and after his death carried on the business. In 1778 he married a daughter of Dr. John Forsyth. They had thirteen children. On December 21, 1781, he was elected a member of the Common Council of London. From 1789 to 1807 he was deputy of Cornhill Ward. In 1811 he was made a sheriff of London, and on November 9, 1814, was elected Lord Mayor. He was a firm supporter of the administration of the younger Pitt.. He opposed the Corn Bill of 1815, and presided at a meeting of the Livery on February 23, 1815, where he made such a strong speech against it and upheld the popular phrase of the period, "Free importation, Peace and Plenty," that a medal was struck in his honour. In 1835 he sold his business to Ring and Brymer, who in 1885 still carried it on in the old shop. Mr. Birch retired from the Court of Aldermen in 1840, and died December 10, 1841. He published a number of dramatic and other works, and many of his speeches between 1805 and 1807 were collected and published in book form.

Richard John Samuel Stevens.

Richard John Samuel Stevens was born in London, March 27, 1757. For several years he was a choir boy in St. Paul's Cathedral under Richard Savage. When his voice broke he studied instrumental music, and became an expert organist. Early in life he formed a friendship with Alderman Birch, which lasted until his death. Mr. Birch was of very great service to him, and wrote the words for many of the popular glees composed by him. In 1782 he won the prize offered by the Catch Club with the glee, "See what Horrid Tempests rise." In 1786 he was appointed organist of the Temple Church in succession to John Stanley. Soon after he composed three sonatas for the harpsichord. In 1796 he became organist at the Charterhouse. In 1801, through the influence of Mr. Birch, he was appointed professor of music in Gresham College. His collection of anthems was published in 1802. For sixty years he was a member of the Royal Society of Musicians. He died at Peckham after

a long illness, September 23, 1837. His most elaborate work, in three volumes, was entitled:

"Sacred Music dedicated to his Grace, the Archbishop of Canterbury. Consisting of Selections from the great English and Italian Masters, Handel, Purcel, Green, Croft, Marcello, Steffani, Pergolese, &c., the whole selected, adapted, arranged for One, Two, Three and Four Voices and the Piano Forte or Organ. By R. J. S. Stevens, Organist of the Charter House & Temple, Gresham Professor &c. London, 1802."

A copy is in the Drexel Collection of Music in the New York Public Library. Among Mr. Stevens's most famous glees are: "From Oberon in Fairyland;" "Sigh no more, Ladies;" "The Cloud Capt Towers;" "Crabbed Age and Youth;" "Blow, Blow, thou Wintry Wind;" "It was a Lover and his Lass."

George Dashiell.

For notice see Volume IV, page 383.

Bend and Dashiell Motion in General Convention, 1808.

The motion referred to by Dr. Bend is not entered on the printed journal of the House of Deputies for 1808.

Elisha Dunham Rattoone.

For notice see Volume IV, page 241. There is nothing on record to show what Dr. Bend meant by his allusion to Dr. Rattoone and the querist.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Mrs. Rattoone.

Mrs. Elisha Dunham Rattoone was a daughter of Abraham Beach.

Mrs. Joseph Grove John Bend.

Joseph Grove John Bend married as his second wife, in 1806, Mrs. Claypole, whose maiden name was Polk.

JASPER DAVIS JONES

[From Jasper Davis Jones]

Perth Amboy June 27th 1808.

Revd Sir,

YOU may forward to me ten numbers of the Magazine being all I can find subscribers for at present. I hope however to be able to procure you a number more between this and the first of September when I will endeavor to remit you the money in full for all the subscriptions for the ensuing year. The magazines I wish to have sent by the Perth Amboy Packet, at such times as I shall not have an opportunity to send for them.

In haste,

Yours very sincerely

and respectfully

Jasper D. Jones.

Revd Dr. Hobart

Superscription:

The Revd John H Hobart D.D.

care of Messrs T. & J. Swords, Printers, No 160 Pearl Street, New York.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Thomas and James Swords.

For sketch see Volume IV, page 330.

[From Joseph Grove John Bend]

Balt°, June 29. 1808.

Rev. & dear Sir,

I WROTE to you last week, enclosing a communication, which M^r Dashiell & myself had made, on account of publications, occasioned by our famous motion, concerning the prayers for the president, congress, &c. My letter also covered a slip of paper in D^r White's writing, for sending you which the mail did not allow me time to assign my reason. I was led to believe by D^r Whitehead that he had not copied it, & was fearful, that the bishops, especially D^r White, whose delicate ideas we both know, might have been hurt, if their journal should want an expression of gratitude, which I do not require, but they might have thought incumbent on them to make.

I expressed my surprise, at your package, containing the prospectus, being unaccompanied by a letter for me. In a day or two however, I received an epistle from our friend Jackson, enclosing one from you, dated, June 4th. It bears the post mark of that date, & yet, although he & D^r Kemp got their letters, dated 6th June, while I was in Easton, mine had not arrived, if the Jacobin postmaster is to be credited, on the 13th, when I left Easton.

Mrs. Bend & myself feel ourselves highly gratified, in having contributed to your pleasure, while here; & we have no doubt, that whenever we may make a visit your way, we shall experience your cordial politeness & attention, & Mrs. Hobart's. I entertain the hope, that we shall not think of each other with less respect & attachment, than at present, or be less disposed to unite our zealous endeavours for the good of our church.

In your private demeanour I saw nothing requiring apology;

& in your public character, there was no manifestation, but of sound sense, great zeal, & that warmth, which may be reasonably expected from a person of your years. I do not think you were always right; but that may be the error of my judgment, especially as I found myself, when differing from you several times in the minority.

Whatever service I can render you in obtaining subscriptions for the magazine, I shall cheerfully contribute. I think however, that the price is too low, & your allowance to agents too high, especially when you add to this the per centum to the conventions.

I do not know who wrote that account of our meeting; but I think it probable, it was M^r^. Dorsey.

Enclosed are two hundred & seventy dollars, with a letter for Mess^rs^. Swords, which I leave open for your information. Some of the copies I propose to give to a Society, of which I am a member, intended to promote the diffusion of good books. If Mess^rs^ S. should have changed their minds, retain the money, till you hear from me: If not pay it, & take their receipt.

Present me respectfully to Mrs H, & believe me, Rev. & dear Sir,

Your affect^e^. friend & brother,

JOSEPH G. J. BEND.

Superscription:

THE REV^D^. JOHN H. HOBART, Greenwich Street, New York.

ANNOTATIONS

George Dashiell.

For notice see Volume IV, page 383.

Bend and Dashiell Motion in General Convention, 1808.

For notice see page 70.

William White.

For notice see Volume I, page 155.

Thanks of House of Bishops to Dr. Bend, 1808.

The paper referred to in Bishop White's handwriting was a resolution of thanks for the use of the parlour of St. Paul's rectory during the General Convention of 1808 for the session of the House of Bishops.

James Whitehead.

For notice see Volume IV, page 467.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Joseph Jackson.

For sketch see Volume IV, page 484.

James Kemp.

For sketch see Volume III, page 336.

Mrs. Joseph Grove John Bend.

For notice see page 70.

William H. Dorsey.

The Dorsey family of Maryland is extensive and prominent. One large branch settled near Annapolis in Anne Alexander County ; another branch is found in Howard and Montgomery Counties. Mr. Dorsey was a lay deputy from Maryland in the General Convention of 1808.

Thomas and James Swords.

For sketch see Volume IV, page 330.

The Society for Confirming and Extending the Interests of the Christian Religion in General, and of the Protestant Episcopal Church in Particular.

For notice see page 62.

PAUL TRAPIER GERVAIS

[From Paul Trapier Gervais]

Philadelphia July 2nd 1808.

Dear Sir,

IT has been observed by Aristotle, that a person, who confers a benefit upon another, has greater affection for the person obliged, than the obligee has for the obligor. Acting upon this maxim & grateful for the many marks of attention, which you have evinced towards me, I have thought proper to address another letter to you altho' it will contain nothing but a narration of continuance of misfortune. When I had the pleasure of seeing you at this place the anticipation of a Speedy Restoration to health afforded me no small degree of satisfaction; But these unreal visions have vanished, events have proved their fallacy. No Horizon at present bounds my prospect. Ten days ago Dr Physick thought it absolutely necessary to perform another operation. The pain during the operation & three days subsequent to it was very great. I have ever since been confined to my chamber & have been forced, notwithstanding the excessive degree of heat which prevails to lie continually upon the bed. When I may expect to be perfectly well I can form no idea; Dr Physick declines giving any opinion. I shall be pleased to be well even by the beginning of October. But even then I may not.

The heat yesterday was excessively great.

The Thermomiter stood some say at 96 degrees others at 97—in the Sun at 120. It may seem paradoxical. But It is nevertheless I believe true that it is hotter here than in Charleston. Captains of vessels say that Philadelphia is hotter than the West Indies. The reason I think is evident. There is here no wind arising from the sea. At night here they do not stand in need of shades! with us it impossible to burn candles without

them. This evidently shows how much more wind there is in Charleston than in Philadelphia during the summer months.

I wish you would make my compliments to the rest of the clergy.

With Sincere regard & Esteem your
most Humble & obd[t] Servant
PAUL T. GERVAIS.

Superscription:
REVD J. H. HOBART, DD. New York.

ANNOTATION

Philip Syng Physick.
For notice see Volume V, page 295.

CYRUS STEBBINS

[From Cyrus Stebbins]

Schenectady July 5th 1808.

Revd and dear sir.

YOUR favour by Mr Empie came to hand in due time, and was very welcome. It gave me pleasure to hear that you and yours were in health and prosperity, may a kind providence continue to bless and watch over you. And permit me sir, without the imputation of flattery, to assure you it gives me pleasure to hear that the Church-man's Magazine has fallen into your hands. Rest assured sir, that no exertion on my part shall be wanting to give it a more extensive circulation, at present, I can receive but 14 copies, but hope for an increase of subscribers for another year, as the work is universally liked by those who have it. Please to make my respects acceptably to Mrs. Hobart, in which Mrs Stebbins joins me. In the enjoyment of reasonable health I remain yours

Cyrus Stebbins

PS. Be so good as to make my respects to Bp. Moore and all who may inquire— —

Superscription:
Revd Dr Hobart, New York

The favour of
Mr. Empie

ANNOTATIONS

Adam Empie.
See sketch which precedes his letter of January 2, 1813.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Mrs. Cyrus Stebbins.

No particulars about this lady are obtainable.

Benjamin Moore.

For sketch see Volume II, page 230.

SETH HART

[From Seth Hart]

Hemp^{d} 8th July.

Dr Sir,

IN a line I address'd to you on tuesday I said that probably my Chair would be in N. Y. tomorrow & if Mr Empie should be there & ready to come on to Hemp^{d} he might take a seat in. Mrs Hart has however concluded to go down in the stage to day. I shall be glad to see Mr E. as soon as convenient for him to come.

Yours

S. Hart.

Rev^{D} J. H. Hobart

Superscription:
Rev^{D} J. H. Hobart 46 Greenwich Street N. York.

Endorsement:
S. Hart. 1808.

ANNOTATIONS

Adam Empie.
See sketch which precedes his letter of January 2, 1813.

Ruth Hart.
For notice see Volume IV, page 426.

[From James Abercrombie]

Philad July 15th 1808.

My Dr Sir,

THO' the common principles of etiquette would not permit me to force your attention to *another* address until I received your reply to my *two* former, yet having once more passed thr' the press, I think it proper to transmit you a copy of the publication, and to beg you to hand the others as addressed—I shall soon publish another Charge, which I will also send to you.

You have *not* fulfilled your promise with respect to the Churchman's Magazine,—but I hope you will. We are anxiously waiting for the journals—I hope you will not forget to send me your review of my Lectures—I shall soon publish a second edition—Tho' in extreme haste, I am, & nunc & semper, affect Yrs

J. A.

(*Turn over*)

P.S. I send a dozen which you may put into the hands of Swords or any other bookseller. They ought be bring 37-½ or 50 Cents. If they will sell, I can send more, as I had some struck off for myself for that purpose. Do *condescend* to write to me.

J. A.

Superscription:

The Rev. John H. Hobart D.D. New York.

ANNOTATIONS

Abercrombie's Sermon on the Liturgy of the Episcopal Church.

The address alluded to by Dr. Abercrombie was his Sermon on the Liturgy of the Episcopal Church, the title of which was:

"A Sermon on the Liturgy of the Protestant Episcopal Church. Preached before the Convention held in Christ Church, Philadelphia, June 15, 1808. By James Abercrombie, D.D., one of the Assistant Ministers of Christ Church and St. Peter's. Printed by Smith and Maxwell."

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Hobart's Review of Abercrombie's Lectures.

The review mentioned by Dr. Abercrombie appeared in "The Churchman's Magazine" for 1808. The first notice commences on page 21, and the second on page 308.

Thomas and James Swords.

For sketch see Volume IV, page 330.

[From Joseph Prentice]

Athens July 28th. 1808.

Rev & Dear Sir,

YOUR letter of the 16th Inst. came to hand last Monday; accompanied by a number of your Circular address & proposals. I assure you Sir, that it will give me pleasure to have in any small degree contributed to the circulation of the Churchman's Magazine: especially among the people of my charge. I have ever been a subscriber to it myself, two others only have taken it among us hitherto. Altho I have endeavoured to promote the reading of these, yet I have not made any considerable exertions to introduce more.

I think however that under its present Prospectus I shall be able to obtain 18 or 24 subscribers. Nothing should prevent my becoming an agent, but the full persuasion that I could not then circulate as many among my people as I could otherwise.

Mr. Norman Bookseller in Hudson who has for some time been an agent will supply us with the numbers we may want. You may rely on the utmost of my feble exertion for the interest of the establishment. That it may prove salutary to our Apostolic Church, & that a knowledge of its general usefulness may be your reward, is my sincere wish and earnest prayer.

I have written to the Bishop with a view to be employed by the Missionary society for one third part of the ensuing year: commencing Octr. There are a number of destitute Churches in this & Delaware Counties which really seem famishing for instruction, but more especially for the ordinance of Baptism. For two years past I have much the same as bestowed gratuitously, one third of my labors upon the newly organized Church in Coxacie; & tho they increase in number & seem

ardantly desirous that I should continue to be with them one third of the time, still they have not hitherto, nor do I believe they will in future be able to make me a compensation equal to my expenses in visiting them.

If a mission into these counties be contemplated should wish to be considered a candidate. Tho should there be resources to support a missionary in those parts for the whole year I do not think it would be my duty to apply. I believe much might be done for the growth of the Church in these counties by a Missionary in distributing small tracts, and by introducing the Churchman's Magazine among the Church families scattered through the Country. Should you be able to communicate any information on this subject, some time previous to Convention, you will highly oblige,

Sir,

Your sincere friend &

Brother in C^{t}.

JOSEPH PRENTICE.

Superscription:

REV. D^{OCT} HOBART N^{o} 64 Greenwich S^{t} N. York.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

William E. Norman.

For notice see Volume V, page 423.

Committee for Propagating the Gospel in the State of New York.

The missionary society to which Joseph Prentice alludes was the Committee for Propagating the Gospel in the State of New York, for men-

tion of which see sketch of Robert Griffieth Wetmore, Volume II, page 242.

Christ Church, Coxsackie.

For sketch see Volume V, page 151.

JAMES ABERCROMBIE

[From James Abercrombie]

Philad Augt 5th 1808.

Rev & Dr Sir,

IN what have I offended you that you will hold no intercourse with me? Let me know that I may make concession and reparation.

I have just published another Charge, of which I send you a copy, with 1 Dozn to be put into the hands of the bookseller to whom you gave my sermon on the Liturgy. Let me know who he is, that I may send him more if they are likely to be sold. Fix the price yourself.

We are anxiously waiting for the Churchman's Magazine. You will have a multitude of subscribers in this city. I have taken a subscription Paper & will do all in my power for it. I have received my volume of Journals, but by whom, or thro' whom, or from whom I know not.

When shall we have Dr Boden's book? I am in great hope he will put an end to the controversy, and confound, & for ever put to silence, all opposers of Episcopacy.

When leisure and inclination permit I shall be glad to hear from you.

I am, with unfeigned esteem

Yr Friend & Brother

Jas Abercrombie

Superscription:

The Rev John H. Hobart D.D. New York.

ANNOTATIONS

Abercrombie's Charges.

For notice see Volume V, page 392.

Abercrombie's Sermon on the Liturgy of the Episcopal Church.
For notice see page 81.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series, see page 42.

John Bowden's Letters.
For notice see Volume V, page 468.

DONALD FRASER

[Certificates to Donald Fraser]

Certificates.

THIS is to Certify all whom it may concern, that Mr. "Donald Fraser, of this city, Teacher, and Author of "several Publications, has been known to me many years; "and so far as I have heard, has always supported an irre-"proachable and respectable character."

"John Rodgers."

"New York, Aug. 13 1808.

"I Certify the like."

"Samuel L. Mitchell."

"Mr. Donald Fraser, has resided many years in this city, "and has always sustained the character of a pious and virtu-"ous man.

"Benjamin Moore."

"New York, Aug. 15, 1808."

"I have known Mr. Donald Fraser, Teacher of this city, for "twenty years—And have ever considered him as a worthy "honest man; and such I have always heard him mentioned."

"Robert Lenox."

"Given at New York, Aug. 17, 1808.

ANNOTATIONS

Donald Fraser.

For sketch see Volume IV, page 480.

John Rodgers.

John Rodgers was born in Boston, August 5, 1727. His parents removing to Pennsylvania, he attended Chester Academy, studied theology under the Rev. Samuel Blair and the Rev. Gilbert Tennent, and was licensed to preach by the presbytery of New Castle, October 14,

1747. He did missionary work in Somerset County, Maryland, for a year. He was installed as pastor of St. George's, Maryland, March 16, 1749. He preached also at Middletown. In 1765 he succeeded the Rev. David Bostwick in the Presbyterian Church of New York City. During the Revolution he served as chaplain to General Heath. Upon his return to New York in 1783 he found his house and churches in ruins. While they were rebuilding the congregation worshipped in St. Paul's and St. George's Chapels. He retired from active work in 1809. He died in New York City, May 7, 1811. He filled many offices, notably those of trustee of the College of New Jersey, vice-chancellor of the University of New York, and moderator of the General Assembly of the Presbyterian Church.

Samuel Latham Mitchell.

Samuel Latham Mitchell was born in North Hempstead, Long Island, August 20, 1764. He studied medicine under his maternal uncle, Samuel Latham, and Dr. John Bard. He then went to Europe, and was graduated from the University of Edinburgh in 1786. Upon his return he practised medicine, and studied law with the Hon. Robert Yates. As commissioner appointed by the United States he negotiated a treaty with the Iroquois Nations. He was a member of the Assembly of the State of New York from 1790 to 1792, and also from 1797 to 1799. He was appointed professor of botany in Columbia College in 1792, and of natural history, chemistry, and agriculture from 1792 to 1801. He was a Democratic representative in Congress from 1801 to 1804. He succeeded General John Armstrong in the United States Senate in 1804, and sat until 1809. From 1808 to 1820 he was professor of natural history, and of materia medica and botany from 1820 to 1826, in the College of Physicians and Surgeons; vice-president of the medical department of Rutgers College, New Brunswick, New Jersey, from 1826 to 1830. These are only a few of the duties placed upon him. He was among the first to approve and carry every effort for the improvement of the city or state to a successful conclusion. He was a strong advocate for the Erie Canal, and brought from Lake Erie on the first canal-boat that came through, a barrel of water that he poured into the Atlantic during the great canal celebration in New York in 1825.

Dr. Mitchell died in New York City, September 17, 1831.

Benjamin Moore.

For sketch see Volume II, page 230.

Robert Lenox.

Robert Lenox was a well-known merchant, and the father of James, the founder of the Lenox Library.

[From John Croes]

N. Brunswick, Aug. 16, 1808.

Dear Sir,

On Monday next, I purpose to set off for Swedesboro' to induct Mr Wilmer, and as the opportunity will be a good one to convey the Journals of the Gen. Con. to the lower Churches, I beg of you to send me our portion, if ready, by one of the B. sloops.

It will be decided to-day whether I go to Middletown or stay here. I hope, if I stay, to give more encouragement to the Magazine. The last number contains valuable matter, and is certainly preferable to the former ones.

With much respect,
I am, Dear Sir,
affectionately your
brother
John Croes.

Superscription:
The Revd Dr Hobart, New York.

ANNOTATIONS

Simon Wilmer.

For notice see page 29.

Trinity Church, Swedesboro, New Jersey.

Swedesboro is the principal settlement in Woolwich Township, Gloucester County, New Jersey. It is at the head of ship navigation on Raccoon Creek, twelve miles from its entrance into the Delaware River. It was first settled by the Swedes in 1683. It was known for many years by the name of "Raccoon" or "Raccoon Creek." In 1702 a Church was organized by Lars Tollstadius, a Swedish Lutheran missionary, and in the following year it was endowed with one hun-

dred acres of land, twenty of them in Swedesboro, purchased by the wardens of the parish, Woolla Dalbo, William Cobb, Woolla Peterson, and Frederick Hopman, from John Hugg, for twelve pounds current silver money. A small log church was built in 1704. The minister was drowned in the Delaware River, May 9, 1706. He was succeeded by Jonas Auren, who had been in America for ten years. He was a man of very deep religious convictions; although he had adopted Sabbatarian views and kept Saturday holy, he was careful and devout in his maintenance of the Sunday services, and never obtruded his own views. After his death, February 17, 1713, the Rev. Abraham Lidenius became pastor. In 1714, during his incumbency, permission was given by the Bishop of Skara, Sweden, to build at Penn's Neck and unite the congregations under one minister. A church of logs, twenty-four feet square, was commenced in 1715, upon land given by Jean Jaquett, and completed in 1717. Mr. Lidenius served with great zeal until his return to Sweden in 1724. He is said to have been noted for his agreeable manner and unwearied industry. Samuel Hesselius officiated for a year. In 1726 the Swedish Synod sent Petrus Tranberg and Andreas Windrufva to the Churches at Raccoon and Penn's Neck. Upon the death of Mr. Windrufva in 1728, St. George's, Penn's Neck, was again united with Trinity Church, Raccoon. Mr. Tranberg remained in charge until 1740, when he was stationed at Christiana, Delaware. No minister was sent from Sweden for eight years. In the meantime services of the Church of England were maintained monthly at St. George's. In 1748 John Sandin, a man of superior attainments, was placed in charge. He died within six months. Peter Kalm, professor of economics in the University of Abo, an authority on botany, and a pupil and friend of Linnaeus, came to Raccoon in the course of his travels through the colonies, and officiated there for some months. He married the widow of Mr. Sandin in February, 1750. He gave his name to the American mountain laurel, which is known botanically as *Kalmia latifolia*. In 1751 Eric Unander was made pastor. He remained until 1756, when he was transferred to Christiana, Delaware. John Abraham Lidenius, the son of a former minister, born in Raccoon, served with acceptance for six years. In 1762 John Wicksell was sent to the mission. By his exertion a royal charter was obtained in 1765, incorporating "Trinity Swedish Evangelical Lutheran Church." The parish was to be served either by a Swedish Lutheran

clergyman recommended by one of the Swedish Synods, or a clergyman approved by the Venerable Society. The utmost harmony had from the first existed between the Swedish and English Churchmen, both clergy and laymen. Upon the departure of Mr. Wicksell, in 1774, for an important charge in Sweden, Nicholas Collin, "minister extraordinary," succeeded. He was a man of great force, positive in manner, able, and industrious. He was a linguist of remarkable attainments, knowing well twelve or fourteen languages. In July, 1786, after his experience in the smaller field, he was given the important parish of Wicaco, better known as Gloria Dei, Southwark, Philadelphia. Here he served for forty-five years, loving and beloved. He died in October, 1831, in the eighty-seventh year of his age.

Trinity Church passed into the hands of Churchmen, without demur or formality, when Mr. Collin went to Wicaco. The first minister was John Wade, who appears to have been born and ordained in England. A new church of brick had been commenced by Mr. Collin in 1784. Its dimensions were forty-one by sixty-one feet. Mr. Wade resigned in 1789, and the vestry called John Croes of Newark, New Jersey, who was a candidate for holy orders. He officiated first in November, 1789, and January 24, 1790, received the following formal call, as given on page 59 of Norton's "Life of Bishop Croes:"

WHEREAS it hath pleased Almighty God that our late rector, Dr. Collin, should remove from us, since which time we have sadly experienced the evils arising to the church from the want of a regularly established minister, and as Mr. John Croes, a candidate for holy orders in the Protestant Episcopal Church of this State, has been recommended to us, with whom we are well satisfied, and of whose abilities we have the highest opinion—

Therefore, we the vestry of the Swedish Church at Swedesborough, in Gloucester County, State of New Jersey, do agree to give him an invitation to reside among us as our future minister, and as a compensation for his services to enable him to live comfortably, we further agree to allow him—

I. One hundred and twenty-five pounds specie per annum, to be paid him quarterly, the first quarter to commence on the 21st of April next ensuing the date.

II. The use of the Parsonage House with all its privileges.

III. The use of the wood land belonging to the Church.

IV. The benefits of the meadow commonly called the Minister's Meadow.

V. This invitation to be considered null and void if he does not obtain ordination.

In testimony whereof we have hereunto set our hands this 24th day of January, 1790.

Isaac Vannemar	Mourse Keen
Peter Lock	George Vanleer
William Homan	William Matson
Andrew Hendrickson	David Hendrixon
Charles Lock	Peter Lock

Gideon Denny.

Upon his ordination as deacon by Bishop White in St. Peter's Church, Philadelphia, February 28, 1790, Mr. Croes accepted the rectorship, and spent twelve years of unremitting toil in building up a strong parish. His first task was the completion and finishing of the church, which was successfully accomplished. Dr. John N. Norton, in his "Life of Bishop Croes," says on page 63:

"The little parish at Swedesborough was found in a most depressed condition, and even the things which remained seemed ready to perish. Mr. Croes was precisely such a man as was needed for restoring its decaying life. The Church has always possessed some Clergymen of glowing zeal and indomitable energies, who have gone forth as champions of the faith, carrying on an aggressive warfare against all that opposed the truth, and, triumphing by the help of God, have been crowned with immortal honors.

"And then, again, she can point to those of quiet, gentle spirit, but with sound principles and most determined purpose, who have been contented to act a less conspicuous but most important part, of building up the decayed places of Zion, and of winning multitudes to her standard by the voice of love. Mr. Croes belonged to the latter class.

"The Church requires both sorts of agents. Indeed, she could not possibly spare either of them; when both are so necessary for the work, it is useless to inquire which renders the most essential service.

"The task which Mr. Croes undertook at Swedesborough was a most peculiar one. It was not merely required of him to build up an

old, decayed parish, but also to mould the minds of those who had been members of another Christian body, according to the teachings of our branch of the Church of God. Old prejudices must be overcome; national peculiarities (when innocent) must be allowed free scope; the laws and usages of a system which was new to them must be gradually and prudently enforced; no one who has not overcome such difficulties as these can possibly appreciate the extreme delicacy of the undertaking.

"When Mr. Croes took charge of the Swedes' church, all its concerns, temporal and spiritual, were in an unprosperous state. The place of worship was unfinished, and the number of those who attended service was very small. The young clergyman (he was then but twenty-eight) directed his immediate attention to the completion of the church building, and soon made it one of the neatest and most convenient in the whole diocese."

Mr. Croes resigned in 1801 to accept the rectorship of Christ Church, New Brunswick, New Jersey. A sketch of him will be found on page 49. Henry John Feltus was his successor, and spent six years in strengthening the parish and carrying on the work commenced by his predecessor. In 1808 he resigned to become rector of St. Ann's Church, Brooklyn, New York. A sketch of Mr. Feltus will precede his letter of September 29, 1809. The long and faithful rectorship of Simon Wilmer followed. He resigned in 1820. A notice of Mr. Wilmer will be found on page 29. Among his successors have been Jacob M. Douglas, Norman Nash, J. Lorring Woazt, who was afterward missionary at Tallahassee, Florida, and was lost, with his wife, on the Pulaski; John Woazt, George Washington Freeman, afterward missionary Bishop of the Southwest; Joseph M. Brown, who died in office of yellow fever; Edward B. Boggs, W. J. Zimmer, Henry Tullidge, Charles W. Duane, George W. Watson, Jesse Y. Burk, George C. Sutton, Reginald Heber Woodward, and Charles Albert Behringer. The rector in July, 1912, was Edgar Campbell. As given in the American Church Almanac for 1912, there were one hundred and fourteen communicants.

Christ Church (now Holy Trinity), Middletown, Connecticut.

The city of Middletown is situated on the west bank of the Connecticut River, thirty-one miles from its mouth, fifteen miles south of Hart-

ford, and twenty-four miles northeast of New Haven. In 1650 the domain of Sowheag, a powerful Indian sachem, whose castle was on the eminence still known as Indian Hill, was examined with a view to settlement. As the report was favourable, fifteen families, principally from Hartford and Wethersfield, commenced a plantation. They were joined later by emigrants from England, and from Rowley, Chelmsford, and Woburn in Massachusetts. Among the early settlers were Samuel Stow, the first minister, John Hall, Thomas Wetmore, Giles Hamlin, Nathaniel Collins, David Sage, Nathaniel Bacon, Thomas Ranny, and Thomas Hubbard. The only religious organization in the town for a hundred years was the Congregational Church, gathered by Samuel Stow and served by a succession of able ministers.

When James Wetmore conformed to the Church of England in 1722, was ordained in the following year, and became rector of Rye, he made at least annual visits to his native town. In a letter written to the Venerable Society on October 3, 1745, he says:

"I was three weeks ago at Middletown, in Connecticut, the place of my nativity, which I have been used to visit annually while my father lived there, and have not only frequently preached among them and baptized many children and some adults, but taken pains in conversation with my relations and acquaintances to give them just notions of religion and beget in them a liking to the Church of England, and I am rejoiced to see very hopeful prospect of a good church gathering in that place, chiefly promoted by some brethren of mine." [*Bolton's Church in Westchester*, *p.* 276.]

There is no other record of Mr. Wetmore's work at Middletown. These services were held in a large red two-story house on the north side of Washington Street, the home of Mr. Wetmore's brother Ichabod. The house stood until after 1832. The site is now known as Wetmore Place. The first general gathering of those who were favourable to the Church is noted in a letter of Ebenezer Punderson, missionary at North Groton, written June 18, 1739:

"Upon the earnest desire of a considerable number, I have made a journey to Middletown, about forty miles from my home, and preached to a sober body of people, near one hundred, two of which have since come and joined themselves to our communion." [*Hawks and Perry, Connecticut Church Documents*, *vol. i*, *p.*169.]

In September, 1748, Dr. Samuel Johnson mentioned Middletown and

Wallingford as joining "in order to be another mission in due time," commended Ichabod Camp, a native of Durham, "bred at our college," who was then reading the service and sermons in those towns, and also stated, "they are going forward with their Church at Middletown." The chief promoters of the Church in that town were Jeremiah Wetmore, a brother, with Captain Caleb Wetmore and Jeremiah Wetmore, nephews of James Wetmore; Richard Alsop, Philip Mortimer, Joseph Wright, John Thompson, and John Stocker. The attempts made by Churchmen to obtain from the town an available plot upon which to erect a church were unsuccessful. Finally they were granted permission to procure sufficient ground at the southern end of the main street, which was marshy and lying in the highway, "between Tappan's Corner so called, John Foster's Corner, and the house of Ephraim Doane." Through the enterprise of the wardens, Philip Mortimer and Caleb Wetmore, the land was purchased, drained, and the foundations of a church were laid, which was to be fifty feet in length by thirty-six feet in breadth. It was "raised," to use the expression of the time, in the fall of 1750. It is said that when the work was done a shout went up that could be heard for miles. The completion of the church was delayed by many causes. It was finished in 1755. It stood a little north of the head of the present Union Street, with a porch and tower to the west and chancel at the east end. On Palm Sunday, April 8, 1750, Richard Mansfield of Derby officiated in Middletown. He baptized Jeremiah Leaming, father of Dr. Jeremiah Leaming, and seven children. Mr. Camp continued as lay reader until the winter of 1751–52, when he was given permission to "go home" for holy orders. He was made deacon and ordained priest early in 1752 by the Bishop of London. He was licensed to officiate in the Plantations, March 26, 1752. He sailed for America, and officiated for the first time in Christ Church, July 19, 1752. As the Venerable Society felt unable to make any appropriation for Wallingford and Middletown, Mr. Camp struggled on with great and increasing success, upon the small salary received from the parishes. At Wallingford measures were taken to build a church, and at Middletown the Church was daily growing in membership and influence. Mr. Camp also had gone regularly to North Guilford, fourteen miles south of Middletown, and took the oversight of the few Church people in Middletown Upper Houses, now Cromwell, and Durham. In 1759 the Society granted him a small stipend. He officiated for the last time in

Middletown, June 8, 1760, having been induced to remove to the South by the larger salaries offered there. Dr. Johnson, in writing to the Archbishop of Canterbury, Thomas Secker, in July, 1760, laments the departure of Mr. Camp as "a great detriment to the Churches at Middletown and Wallingford." It was partly owing to his necessities and partly by the persuasion of Governor Dobbs that he went to North Carolina. Mr. Camp did not remain long in that province, for in 1761 he was the incumbent of Cornwall Parish, Lunenburg County, Virginia, where he remained only a year. He then removed to Amherst County. He lived on the glebe, near New Glasgow. In 1777 he went to the Illinois country with his family and settled at Kaskaskia, where he died April 20, 1786. He was a man of very excellent character, and faithful in all his labours. On June 19, 1760, the vacant parish determined to continue the services, and appointed Captain Caleb Wetmore to read prayers, and William Johnson, William Starr, and Daniel Johonnot by turns to read a sermon forenoon and afternoon.

In the fall of 1761 Abraham Jarvis of Norwalk, a graduate of Yale College in that year, became lay reader. He was a young man of studious habits, sincere and earnest. Under his administration there was a rapid growth, and he gained the affection of the people. He studied theology with diligence under the care of Dr. Chandler of St. John's Church, Elizabeth Town, New Jersey, while living in that town for a few months to be inoculated for the small-pox. On his return he continued his course under Dr. Samuel Johnson, and in the spring of 1763 "went home" for holy orders, accompanied by his dear friend Bela Hubbard and William Walter of Boston. He was made deacon by Dr. Frederick Keppel, Bishop of Exeter, in the Royal Chapel of St. James, Westminster, Sunday, February 5, 1764, in company with Mr. Hubbard and Mr. Walter. They were ordained priests by Dr. Charles Lyttleton, Bishop of Carlisle, Sunday, February 19, 1764, in the parish church of Westminster. Mr. Jarvis returned to America in April, and reached Middletown early in the summer. On August 1, 1764, he was informed by a committee of the vestry that it had been agreed to raise seventy pounds sterling for his support exclusive of the twenty pounds which had been the previous grant of the Venerable Society to Mr. Camp. This he accepted, although no grant was made by the Society, and commenced a ministry which was marked by great force and thoroughness. A memorandum by him shows that at one time

he had under his care in Middletown and surrounding towns three hundred and sixty-five souls, with one hundred communicants. He was faithful in visiting every part of his field, even after the outbreak of the Revolution rendered it unsafe for any who still remained loyal to Great Britain to travel. He was highly esteemed by his brethren, and acted as secretary of the voluntary conventions held by them. It was in that capacity that he drew up the papers relating to the choice of a Bishop for Connecticut at Woodbury in 1783 and the addresses to the Archbishop of Canterbury and York. He was the first to welcome Dr. Seabury on his return as a Bishop, and it was in Christ Church, Middletown, that the Convention met to recognize Bishop Seabury, Tuesday, August 2, 1785, under the presidency of Dr. Leaming, with Mr. Jarvis as secretary. In Christ Church, Wednesday, August 3, Bishop Seabury also held the first ordination in the American Church, when Colin Ferguson, Henry Van Dyke, Philo Shelton, and Ashbel Baldwin were made deacons. In June, 1796, Mr. Jarvis was elected as successor to Bishop Seabury, but declined. On June 7, 1797, he was again elected, and was consecrated in Trinity Church, New Haven, October 18, 1797, by Dr. White, Presiding Bishop, assisted by Bishop Provoost of New York and Bishop Bass of Massachusetts. He remained in his parish until 1799. He died at New Haven, May 13, 1813, in the seventy-fourth year of his age. He is one worthy to be remembered as priest, doctor, and Bishop.

In August, 1799, Calvin White, a native of Middletown Upper Houses, became rector. He had many gifts and seemed acceptable, but left abruptly in July, 1800, without informing any member of the vestry or parish. A notice of Mr. White will be found in Volume III, page 313. He was succeeded by Joseph Warren, who seems to have been treated with indifference by some of the people, as his letter of resignation intimates. Some particulars concerning Mr. Warren are given in Volume II, page 329. In September, 1803, Clement Merriam, who had been made deacon by Bishop Jarvis, April 14, 1801, became rector. In addition to the work at Middletown he was put in charge of the congregation at Durham, which afterward became a parish. He was ordained priest by Bishop Jarvis, June 6, 1805. He resigned October 1, 1806. During the vacancy Lemuel Burge, who was afterward rector of St. Paul's Church, Wickford, acted as lay reader from December, 1806, to June, 1807. It was during this period that several unsuccess-

ful attempts were made to obtain a rector. In March, 1809, Dr. John Kewley accepted the rectorship. He filled a large place in the parish and diocese for four years, and all regretted his departure in 1813 to become rector of St. George's Church, New York City. His return to Europe as an avowed Roman Catholic in 1816 and disappearance there from the public gaze is a romantic and mysterious incident in our Church history. He was succeeded by Birdsey Glover Noble, who was made deacon by Bishop Jarvis, June 2, 1812, and ordained priest by Bishop Griswold, May 5, 1815. His rectorship was a time of development and prosperity. He held important offices in the diocese. A sketch of him will precede his letter of March 18, 1812. Upon his resignation in September, 1828, he was succeeded in January, 1829, by Smith Pyne, afterward rector of the Church of the Epiphany, Washington, who only stayed till August, 1830. George Jones was elected rector in March, 1831, but remained only six months, and Mr. Pyne was recalled. Under the impetus given by him a fund for a new church was commenced. It was built in 1834 on the corner of Court and Broad Streets. It was of stone in the prevailing Grecian style. In November, 1836, Mr. Pyne was succeeded by Dr. Samuel Farmar Jarvis. To the work of the parish this great scholar devoted six years of unceasing effort and accomplishment. For two years, from May, 1840, to April, 1842, he had as his assistant John Williams, afterward Bishop of Connecticut and Presiding Bishop. A sketch of Dr. Jarvis will precede his letter of June 15, 1813. A notice of Bishop Williams will be found in Volume II, page 429. On Dr. Jarvis's retirement, Mr. Williams was asked to accept the rectorship, but declined. After the brief rectorships of Edwin Wiltbank, Henry Betts Sherman, and Horace Hills, Dr. Frederick J. Goodwin was elected rector in August, 1845. His administration saw many changes, among them the establishment of the Berkeley Divinity School, the incorporation of Christ Church, South Farms, the preparation for building a new church, and the change of the corporate name from Christ Church to Church of the Holy Trinity. He superintended the negotiations for a new site and approved the contracts, but died, beloved and mourned, February 29, 1872, before the church was completed. The new church on Main Street was consecrated by Bishop Williams, November 4, 1874. It is a fine specimen of middle decorated Gothic. Dr. Goodwin's successors to 1892 were Walter Mitchell, Samuel D. McConnell, A. Douglas

Miller, and James Lewis Parks. Among the assistants in this period was William Ford Nichols, now Bishop of California. In March, 1892, Edward Campion Acheson, an assistant at St. George's Church, New York, and a graduate of Trinity College, Toronto, Canada, became the rector. Under him there has been built a new parish house and rectory, All Saints' Chapel and guild room at Staddle Hill, St. Andrew's guild room, and money secured for St. Andrew's Chapel, Pameacha. In March, 1912, he celebrated the twentieth anniversary of his rectorship, and was in office in July of the same year. As given in the American Church Almanac for 1912, there are eight hundred and ninety communicants.

BELA HUBBARD

[From Bela Hubbard]

New Haven August 20th 1808.

Rev: & Dear Sir.

I THANK you for your introduction of Dr. Kewley to me who is a good man, and I wish in return to introduce to your acquaintance the bearer Mr. *Jacocks* one of the Vestry of my Church & a respectable merchᵗ in this town who in his place has & is taking a very zealous & warm interest in contributing what in him lies an aiding hand to those who are reviving primitive truth & order in these distracted times, a subscriber to our magazines to *your's* and all other *works* for the promotion of yᵉ Interests of our Church which is the cause of Truth. I wish from time to time as he is often in your city you will be so good as to communicate what may be proper through him to me.

Have you seen Mr. Merricks Psalms, are they worth purchasing. Have you the names of those 40 tunes in general use in James Chh Westminster, in short, I wish through Mr. Jacocks to have from you whatever you may think proper to communicate. Dr. Bowden's letters to Dr. Miller will do good as far as they are read, the difficulty is to persuade people to read. Your magazines are read with high approbation. Cannot you meet our Connecticut Convocation at Norwalk the last day of this month.

I am dear Sir very respectfully & sincerely
Yours

Revᴰ. Dr. Hobart. Bela Hubbard

Superscription:
Revᴰ. Dr. Hobart New York.
Favoured by Mr. Jacocks
New Haven

ANNOTATIONS

John Kewley.

See sketch which precedes his letter of October 8, 1812.

John H. Jacocks.

See sketch which precedes his letter of December 22, 1808.

James Merrick.

James, the second son of John and Elizabeth (Lybloe) Merrick, was born at Reading, England, January 8, $17\frac{19}{20}$. He was educated at Reading School, in which he was head boy. He matriculated at Oxford in 1737, proceeded to his bachelor's degree in 1739, and received his master's degree in 1742. He was made a fellow in 1745. He officiated occasionally after his ordination. Among his pupils at Oxford were Lord North and Lord Dartmouth. He lived at Reading, where he died January 5, 1769. His most noted work is "Annotations on the Gospel of St. John," verses 1 to 14. The first part appeared in 1764, and the second in 1767. The title-page of the volume referred to by Dr. Hubbard is: "The Psalms Translated or Paraphrased in English Verse. By James Merrick, M.A. Late Fellow of Trinity College, Oxford. The Second Edition. Reading: Printed and sold by J. Caman & Co. Sold also by Mr. Newbery in St. Paul's Churchyard, and by Mr. Dodsley in Pall Mall, London, and by Mr. Fletcher and Mr. Prince in Oxford. MDCCLXVI."

John Bowden's Letters.

For notice see Volume V, page 468.

Samuel Miller.

For notice see Volume V, page 394.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

JAMES KEMP

[From James Kemp]

My Dear Sir,

THE first no. of the Magazine, new Series, has reached me. I want five more in addition to the ten already sent, which you will please to forward immediately. Whenever I have got all the subscribers that I expect to get, a list of the names and also the money shall be sent. Will you run the hazard of the money by Post, or can you point out any way less hazardous?

My dear Sir the partial hand of a friend is too evident in your introduction of my Letters. Some of the partial friends of Miller acknowledge that there is now nothing in the way of proof, & they say they will give my letters an unbiased examination. The Magazine is exceedingly well received in general, but we have very few readers of any thing of the kind.

That God may continue your health & support you in your assiduous labors in our Redeemers cause is the most ardent prayer of Dear Sir your sincere friend & Brother,

Jas. Kemp.

Sept. 8. 1808.

P.S. Since this letter was prepared & indeed sealed I have received from the agent in Somerset County Twelve Subscribers obtained by the agent there, with a request that they may come thro' my hands. You will therefore send, without delay, 17 more nos. of the Magazine addressed to me, and all the money shall be transmitted thro' any channel that you will please to mention.

J. Kemp.

Superscription:

The Revd. Dr. Hobart. New York.

ANNOTATIONS

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Kemp's Episcopacy Vindicated.
For notice see Volume V, page 469.

JAMES ABERCROMBIE

[From James Abercrombie]

Philad[a] Sept[r] 24[th] 1808.

Rev: & Dear Sir,

My most grateful acknowledgements are due, and hereby offered, to you for your favourable Review of my Lectures. 'Tis a great comfort to fall into the hands of a friend on such occasions, and tho' there is a little castigation in it, yet it is a very just and a very wholesome castigation, and at the same time as gentle as it could be to constitute a Review. The Reviewer "who spareth the *rod*, spoileth" the *author*. I perfectly approve of all your criticisms, and having made a list of them shall accomodate the 2[d] ed[n] thereto, a 2[d] ed[n] has for some time been called for, but I have been waiting for such friendly hints as you have now given me. I trust you will like the 2[d] Ed[n] better than the 1[st]. They have certainly met with a much better reception than I ever expected; and if they are in any degree useful to the rising generation, they will ultimately prove a blessing to me.

I am instructed, entertained, and greatly edified by D[r] Bowden's book. It is I think unanswerable; and yet, I doubt not, the incorrigible pertinacity of Calvinism will induce either Mason or Miller, or more probably both of them, to attempt a refutation. They will doubtless think that "in great attempts 't is glorious e'en to fail," and fail they assuredly will in the estimation of all impartial readers who shall be competent judges of the subject—but I am sure they will give us "more last words of Richard Baxter." I am very anxious to see the new hymns, & hope as soon as they are published you will send me a copy.

We are all wild here with the spirit of electioneering. I think 't is highly probable that the federalists will carry their can-

didate Mr Ross—each side however seems equally confident of success. If Snyder should be our governour, we shall sink to the lowest possible degree of political degradation.

We have just printed & I have the impression now in bundles in my study, an address to the people of the United States, signed a Christian, cautioning them against chusing another Infidel President in Mr. Madison's place (for such he is,) I trust it will have a powerful effect: but for sufficient reasons it must not be put into circulation here till our election for Governour is over, which will be on the 15th of next month. I will venture to send you one, and beg you to hand one to Mr C. C. Moore, *the Bishop's son*—Do tell me what the letters C. C. stand for, that I may know how to address a letter to him. He has been very politely attentive to me. I wish you would endeavour to prevail upon him to sign his name *intelligibly*. A copy of this address will be sent to the corresponding committee in each State, that it may be republished thro' the continent, before the election of Electors. That you may not expire in a paroxism of Curiosity, I will whisper in your ear, but remember tis a *whisper*, Our friend & brother Dr Wharton of Burlington is the author. Give me your opinion of it. Do you intend never to write to me again? What have I done to induce such a determination? When will you visit Philada? I want much to talk to you about a subject of great importance to two Epis. Congregations, to which you may perhaps be able to render essential service, & prevent them from falling into the clutches of Baptists, Methodists, Presbyterians, & other Sectaries.

Adieu,

J. A.

I had almost forgot to tell you that among other honours conferred upon me I have just had that of *Grandfather! ! !* My daughter is well & so is her *Son.*

Superscription:

THE REV. JOHN H. HOBART D.D.
Assistant Minister of Trinity Church. New York.

ANNOTATIONS

Abercrombie's Lectures on the Catechism.

For notice see Volume V, page 426, where an extract from Hobart's review is given.

John Bowden's Letters.

For notice see Volume V, page 468.

John Mitchell Mason.

Under the heading of "The Christian's Magazine," on page 230 of Volume V, some particulars relating to John Mitchell Mason are given. In addition it may be stated that he was born in the city of New York, March 19, 1770. His father was the well-known and eloquent Dr. John Mason of the Scotch Presbyterian Church. The son was carefully educated under the direction of his father, who rejoiced in the intellectual brilliancy he showed at an early age. He graduated from Columbia College in 1789. He commenced the study of theology under the direction of his father, and in 1791 went to Edinburgh, where, under the celebrated professors of the university, notably Dr. Hunter and Dr. Erskine, he had partly completed his course, when in 1792 he was called home by the death of his father. He was licensed to preach in November, 1792, and in April, 1793, was installed as pastor of the Church in which he had been brought up.

He at once gained the approbation of the people, and attracted many others to the Church by his sermons and expositions of the Holy Scriptures. His earliest effort for the improvement of the ministry of the body to which he belonged was the establishment of a theologi-

cal seminary. It opened its doors in 1804, and he was its first professor. It educated many ministers for the Associate Reformed Church, for several years under Dr. Mason's charge. He visited Europe again to obtain for it a suitable library. Those who heard him preach and plead for the seminary agreed in the opinion that his genius and eloquence made him one of the greatest preachers of the age. In 1795 he was elected a trustee of Columbia College, and took an active part in its affairs. It was in this capacity that he first came in contact with the young John Henry Hobart. At the time Dr. King wrote his note, the two leading men in the room were Dr. Mason and Dr. Hobart. Dr. McVickar says in his "Professional Years," on page 244:

"Among the other early marks of public confidence reposed in Mr. Hobart's talents and judgment, is to be mentioned his election into the Board of Trustees of Columbia College; this took place in 1801, within a year after his establishment in the city.

"The internal condition of this Board, in being nearly equally balanced between Episcopal and opposing members, made it, from the first, a scene of much animated contest, the interest of which was greatly increased by the talents and standing of the gentlemen who composed it, they being among the ablest and most influential men, not only of the city, but of the State and Union. Among them, at the time of Mr. Hobart's entrance into it, were Alexander Hamilton, Brockholst Livingston, Richard Harrison, Morgan Lewis, Dr. Bard, and Dr. Mason; and to these were successively added, as vacancies occurred, Rufus King, Gouverneur Morris, Egbert Benson, Colonel Fish, De Witt Clinton, Oliver Wolcott, and Robert Troup: the author confining himself to names now past.

"The claims of Episcopalians to influence in the Board arose from the endowment of the college being from them, while those of their opponents were founded on the common interest, and therefore the common rights of all denominations, in a college chartered for the benefit of the city.

"At the head of the opposition to the Church, which was strong, both in numbers and in weight of talent, stood the Rev. Dr. Mason, of the Associate Reformed Church of Scotland, a man well calculated to wield influence in either a popular or an intellectual assembly. Powerful with his pen, he was still more powerful in speech, for a command-

ing figure and a stentorian voice, such as he possessed, are never without their influence in debate; while, at the same time, his truly great powers, both of argument and sarcasm, seemed to justify in him that disdainful self-confidence of tone and manner with which he was apt to put to silence opponents of whom he stood not in awe, and among the Episcopalians, at that time in the Board, whatever may have been their ability, there certainly was not one individual who felt willing, or perhaps called upon, to meet him in debate; so that he may be said to have ruled alone.

"Under these circumstances, the introduction among the Trustees of a young Episcopal clergyman, a youth in years, and a stripling in personal appearance, without name, connections, or experience, was very far from being thought, even by those who introduced him, to furnish Churchmen with a fit match for a leader so redoubted as Dr. Mason, or to arouse in that leader any fear of losing the ascendancy he had so long enjoyed. Such, too, was the popular opinion without; but wiser men from the first saw deeper, as may appear from the following anecdote, which is related from personal recollection.

"On a subsequent vacancy occurring in the Board, the name of Thomas Y. How was brought forward by Churchmen out of doors, and his election urged upon by Episcopal members as a necessary counterbalance to the powers of Dr. Mason. Among others solicited for their vote on this occasion were the late Judge Livingston, who, although not of the Church, was yet in general feeling with it; his reply was in these words — 'Sir, the Church needs no abler representative than the young man she has already given us. Mr. Hobart, if not now, will soon be, believe me, more than a match for Dr. Mason. Sir, he has all the talents of a leader; he is the most parliamentary speaker I ever met with; he is equally prompt, logical, and practical. I never yet saw that man thrown off his centre.' On some reply being made to this, his answer was still more emphatic — 'Sir, you underrate that young man's talents, nature has fitted him for a leader: had he studied law he would have been upon the bench; in the army a major-general at the least; and, in the state, nothing under prime minister.' These words, taken at the time from the lips of the individual to whom they were addressed, were then regarded as an exaggerated eulogium, but deserve now to be recorded as evidence, not only of Mr. Hobart's talents, but also of nice tact in the judgment of character, a faculty in

which Judge Livingston was surpassed by few. Nor was this judgment (if, without arrogance, the author may add his own) far wrong, for it required but little observation of life to recognize the same elements of power in ruling talent, however diversely directed. *Sagacity* of foresight, *rapidity* of movement, *concentration* of effort, and *perseverance* of purpose, these are in the moral world what the four elements used to be esteemed in the material.

'*That in QUATERNION run*
Perpetual circle, multiform; and mix
And nourish all things.'

Or to use the language of an older philosophy, (if without impropriety it may be applied to man,) these constitute when united, those first sources of motion, (τὸ κινοῦν ἀκινητόν, 'the first mover, himself unmoved,') that each, in his own little sphere, sets in motion the world around him. But, whatever may be thought of the philosophy, it is unquestionably the fact, that by the combination of these qualities is made alike the general and statesman—the RULER under every form; whether by sea or land, these make the successful commander, though in each we find them united in different degrees, with some one element preponderating. Thus, the secret of Nelson's victories lay, peculiarly, in concentration of effort; of Napoleon's, in rapidity of movement; of Wellington's, in sagacity of foresight; and of Washington's, in perseverance of purpose.

"Now in all these four elements of power Mr. Hobart was remarkable."

The establishment of "The Christian's Magazine" has been already noted. In 1810 Dr. Mason resigned his charge and gathered a new congregation, for which a church was built on Murray Street, and dedicated in 1812. In 1811 circumstances made it expedient to create a new office in Columbia College, that of provost, to which Dr. Mason was elected. It is said that for five days in the week he gave the time between twelve and half-past one to instruction at the college, and to his theological students that between two and half-past three, in addition to his round of pastoral work, public duties, and various engagements. In 1816 he travelled in Europe for a year for the recovery of his health, and returned in the fall of 1817. He preached to an immense congregation on November 2, even more powerfully than

ever. It was hoped that he had been permanently benefited. He continued his work for two years, when he was affected with a slight paralytic stroke upon a Sunday in February, 1820. He commenced the service, but was unable to recollect or deliver the discourse he had prepared. Although he continued to preach then, well enough, he knew that his work was ending. His congregation endeavoured to find a suitable assistant, but without success. He finally resigned October 25, 1821. In the hope that change of air would be of benefit, he accepted the presidency of Dickinson College, Carlisle, Pennsylvania, to which he had been elected some time before. Even the congenial work of the professor's chair and administration of a college was too much for his enfeebled frame and failing mind. He resigned to the board of trustees in October, 1824, and returned to New York, intending to give up all work.

While his bodily health was comparatively excellent, his mind failed. Often he would wander from home without knowing where he was going. It is said that frequently he sought the home of his friend, Colonel Joseph Warren Scott, at New Brunswick, New Jersey, where he discoursed upon theology with all his old power and brilliance.

He died December 26, 1819, in the sixtieth year of his age. Dr. Mason married May, the only daughter and child of Abraham Lefferts of New York City, May 13, 1793. They had a family of five sons and two daughters. His elder daughter married Dr. John Knox of New York City, and his younger, Dr. Jacob Van Vechten of Schenectady. Two of his sons, Ebenezer and Erskine, entered the Presbyterian ministry.

His old pupil, Dr. Robert McCarter of Newburgh, says of him in the course of a long analysis of his character and career in "Sprague's Annals," volume iv, page 11:

"Some preachers are great only on great occasions. They need some rousing question or some rare event to excite or to concentrate their energies. What Dr. Mason could do under excitements of this sort, his Orations on the death of Washington and of Hamilton, and his Sermon entitled 'Messiah's Throne,' sufficiently discover; but I think that he delivered discourses not less masterly and eloquent than the very best of his published ones, in the ordinary course of his ministry."

Among the publications of Dr. Mason are:

A Sermon preached in the city of New York on a day set apart for Fasting, Humiliation, and Prayer, on account of a malignant and mortal fever prevailing in the city of Philadelphia, 1793

Mercy remembered in wrath; a National Thanksgiving Sermon, 1795

The Address of the New York Missionary Society, 1796

Letters on Frequent Communion, addressed particularly to the members of the Associate Reformed Church in North America, 1798

The Warning Voice to Christians on the ensuing election of the President of the United States, 1800

Living Faith: A Sermon preached before the Society for the Relief of the Destitute Sick in Edinburgh, 1801

Messiah's Throne: A Sermon before the London Missionary Society, 1802

An Oration commemorative of the late Major-General Alexander Hamilton, pronounced before the New York State Society of Cincinnati, 1804

Report relative to the course of Instruction and Discipline in Columbia College, 1810

A Sermon preached in Murray Street Church on occasion of resigning the charge of his congregation, 1821

Samuel Miller.

For notice see Volume V, page 394.

James Ross.

Mr. Ross was born in York County, Pennsylvania, July 12, 1762. He attended the school of Dr. John McMillan at Chartier, known as "the log Cabin," where he remained for two years. Upon completing his course in 1782, he became tutor in Latin in the school. He studied law, and opened an office in western Pennsylvania at Washington. He soon acquired a wide reputation, and in 1789 was elected as a member of the State Constitutional Convention. The seat of Albert Gallatin in the United States Senate was declared vacant and his election void, February 28, 1795, and in April of that year Mr. Ross was chosen to fill the vacancy. He was instrumental in the same year in stopping the violence of those engaged in the whiskey insurrection by a speech he made to the excited insurgents at Washington, then his home. He was appointed by President Washington

as the head of the commission to treat with the leaders in that affair, and by his wise counsel was able to satisfy them and put an end to the hostilities. In 1797 he was elected again to the Senate, and served until March 3, 1803. Mr. Ross was the Federal candidate for governor of Pennsylvania in 1799, but was defeated by Thomas McKean. He was also nominated on the expiration of Governor McKean's term, but not elected. He was once more the Federal candidate in 1808, but was defeated by Simon Snyder. He then withdrew from political life, devoting himself entirely to a lucrative practice of law. He was the leading lawyer of western Pennsylvania for many years. From 1795 he made his home in Pittsburgh. He was the agent of George Washington for his extensive land-holdings in Pennsylvania. He is represented as scrupulously honest, and a defender of what he conceived to be the right, regardless of consequences. His appearance as the counsel of a company of slaves who sought refuge in Pennsylvania lost him many friends. While his associates became Whigs upon the dissolution of the Federal party, Senator Ross remained firmly fixed in the principles he had adopted as a young man. He died at Allegheny City, Pennsylvania, November 27, 1847, in the eighty-sixth year of his age.

Simon Snyder.

Simon, a son of Anthony and MaryElizabeth (Knippenberg) Snyder, was born at Lancaster, Pennsylvania, November 5, 1759. His father had emigrated from the German Palatinate in the previous year, and became prosperous in his new home. He died in 1774. His son, when seventeen years old, went to York, where he learned the trade of a tanner and currier. He was anxious for self-improvement and attended a night school kept by a benevolent Quaker. He also studied by himself. InJuly, 1784, he removed to Selinsgrove, where he opened a store. After his business became profitable, he invested in land and mill property. For twelve years he was a justice of the peace. In 1790 he was a member of the State Constitutional Convention. He was elected to the legislature in 1797, and served continuously to 1808. From 1802 to 1808 he was speaker of the house. He was nominated for governor in 1805, but was defeated by Governor Thomas McKean. During his legislative term he originated the one hundred dollar act, providing that all causes involving sums less than that be settled by arbitration. In

1808 he defeated Senator Ross and became governor of Pennsylvania. He continued in office until 1817. He was a firm supporter of President Madison and of the War of 1812. In 1817 he was elected state senator. He died at Selinsgrove, Snyder County, November 9, 1819. In 1790 Governor Snyder married Elizabeth Michael, who died November 10, 1794. He married for the second time, June 12, 1796, Catharine, a daughter of Colonel Frederick and Catharine (Schuyler) Antes of Northumberland. She died March 10, 1810. He married for the third time, October 16, 1814, Mary Slough Scott, who was a widow. She died in 1823. A grandson of the governor, General Simon Snyder, was distinguished for bravery during the Civil War, and had a continuous service of forty-one years in the army until his retirement as brigadier-general in May, 1902.

JOHN RHEA CLARENDON SMITH

PARTICULARS concerning John Rhea Clarendon Smith will be found in Volume I, page 323.

[From John Rhea Clarendon Smith]

Philad September 28th 1808.

Dear Sir,

OUR travellers started about a week since, taking a circuitous route through Jersey to New York & if not detained by the badness of the weather must have reached New York ere this. Papa's health was much restored previous to his departure, but I fear the weather has been very unfavorable for him. Robert & William are with him. Robert has finished his collegiate course & is still undetermined what to pursue. He seems a little inclined to be a merchant, but this I am rather disposed to discourage, as I do not think he has the proper disposition or talents to succeed as a merchant & it would be a pity that the talents he seems to possess should in a measure be lost or thrown away. I should much prefer that he would follow one of the professions of Law, Physick or Divinity. The latter, however he might have been disposed to at one time, he has at present I believe but little inclination. He is most inclined to the study of the law but has started some trivial objections which may easily removed. In this undetermined state of his mind I have thought of a plan which if agreeable to you & you should approve of must be of great advantage to him, that is to pass this winter in New York under your direction & instruction either in the study of his profession or in a general course of reading previous to his beginning a profession. This plan cannot fail to improve him

& lay a good & solid foundation for the future. If he remains here he will no doubt loose much of his time, in company, acquaintances &c. If this plan should correspond with your ideas & be convenient to you not interfering with your domestick arrangements I wish you would converse with Papa & Robert upon the subject &

With respect
Your
JNO R. C. SMITH

We are all well, my respects to M^rs Hobart

Superscription:
REV^D JOHN H HOBART Greenwich St New York.

On the fly-leaf there is this note in Hobart's handwriting:

Hymns. State the nature & importance of Psalms & the danger of departing from them. The peculiar circumstances of the Church to the Southward w^c required Hymns, acquiesced in by many on that principle of conciliation on which Bp^p. acted.

ANNOTATIONS

Robert Smith.
For sketch see Volume I, page 34.

Robert Hobart Smith.
For notice see Volume III, page 61.

William Alexander Smith.
For notice see Volume III, page 64.

Hymns adopted by the General Convention, 1808.
Dr. Hobart's note shows that he shared the objection which many Churchmen had at that time to the adoption of hymns in the public

worship of the Church. On page 236 of his "Memoirs" Bishop White states:

"On the subject of the Hymns sanctioned by this convention, much was said, as well out of doors as in the House of Clerical and Lay Deputies. Some members of that body had contemplated the matter previously to the meeting, and had pressed it with great earnestness. The author of these remarks acknowledges, that it was with pain he saw the subject brought forward. This was not because he doubted either of the lawfulness of celebrating the praises of God in other strains than those of David, or of the expediency of having a few well selected hymns for the especial subjects of the evangelical economy, which can no otherwise be celebrated in the Psalms, than in an accommodated sense. Nevertheless, there is so little of good poetry except the Scriptural, on sacred subjects, and there was so great danger of having a selection accommodated to the degree of animal sensibility, affected by those who were the most zealous in the measure, that the discretion of adopting it seemed questionable. It was, however, yielded to by the bishops, under the hope, that the selection of a few and those unexceptionable, although some of them, perhaps, are not to be extolled for the excellency either of the sentiments or of the poetry, might prevent the unauthorized use of compositions which no rational Christian can approve of. The matter, however, was executed with too much haste. The bishops had merely time to give a cursory reading to the hymns proposed, the result of which was the acceptance of them, with the exception of one hymn, containing a verse that seemed a little enthusiastic. In lieu of this they proposed another hymn, which was admitted. Those who were the most zealous for the measure had pressed for the admission of about two hundred.

"On the subject of hymns, there is ground for considerable apprehension. Some ministers, and other members of this Church, have so strong an inclination to multiply them, that, whatever might be in future the number of those allowed, there would be at every convention a wish for more. Others are aware of the inconvenience of this continual enlargement, but press for the setting aside of some of those selected, in order to introduce new ones more suited to their taste; not foreseeing, that on the same principle, there will be, in the next convention, new proposers of new hymns, and that this will happen without end. There are some religious societies, who think

it ungodly to introduce into the worship of the sanctuary any other singing than that of the Psalms of David. This is unreasonable, but are we not running into the opposite extreme?''

For further notice on Hymns adopted by the General Convention, 1808, see page 34.

JOHN CROES

[From John Croes]

New Brunswick, Oct. 11, 1808.

Dear Sir,

WHEN I last had the pleasure of seeing you, you suggested that you would send a few numbers of the Magazine to Sussex, that the members of the churches in that quarter, might have an opportunity of seeing the work previously to their subscribing for it. I purpose to set off on a visit to those churches, next week. If therefore you will be so obliging as to forward to me, this week, by one of the N. Brunk sloops, such numbers as you think proper to send, I will take them with me and distribute them. On Friday last I resigned my charge of the school, and feel myself freed from a burden, which I have, with difficulty, borne seven years, and which has greatly interfered with my ministerial duties. I rejoice at the opportunity, which my resignation affords of devoting myself exclusively to the duties of my sacred office, and to the interests of the church, especially in this State. I do not despair of being able, with the Divine blessing, to place the churches over which I preside, in a more favourable state, than they have been in for some years. I should be gratified with a line from you occasionally, communicating any new events, which may take place respecting the church.

Please to express my warmest regards to Mrs Hobart, and to the Revd Mr Howe.

With very great esteem & regard
I am, Dear Sir,
Your affectionate brother,
John Croes.

My son John sat off yesterday on a tour to West Liberty, 40 miles West of Pittsburg. The improvement of his health, was the object.

Superscription:
THE REVD. DOCTOR HOBART, New York.

ANNOTATIONS

Thomas Yardley How.
For sketch see Volume V, page 435.

John Croes, Jr.
For notice see Volume V, page 345.

West Liberty.
West Liberty is a post village in Ohio County, West Virginia, ten miles northeast of Wheeling.

In the "History and Record of the Protestant Episcopal Church in the Diocese of West Virginia," compiled by the Rt. Rev. George William Peterkin in 1902, it is said on page 555:

"In the summer of 1792 Dr. Doddridge collected a congregation at West Liberty, the seat of justice for Ohio County, Va. Services were held in the court-house. The parish was much weakened by the removal of many of its members to Wheeling, when the county seat was removed to that place. Dr. Doddridge, however, still held services in West Liberty every third Sunday in the year 1800.

"The supporters of the church there in that year were: Moses Chapline, Nathan Harding, Isaac Taylor, Benjamin Biggs, Charles Tibergein, Thomas Beck, Andrew Fout, Ebzy Swearingen, Thomas Wyman, Silas Hedges, William Griffith, Stephen G. Francis, John Wilson, Christian Foster, William Demont, Walter Skinner, Lyman Fouts, Zaccheus Biggs, Abraham Roland, Ticy Cooper, Benijah Dement, Thomas Dickerson, James Wilson, William Cully, John Cully, Jacob Zoll, George G. Dement, Nicholas Rogers, John Abrams, John Wilkins, Sr., Samuel Beck, John Kirk, William Wilkins. Amount subscribed, $98.

"West Liberty, like many other places in the Western country, in the early part of the present century, presented a fine opening for Episcopal Missionary labor, in the absence of which the field has been successfully cultivated by others, and at the present period there is probably not an Episcopalian in the place. It may not be amiss, in this connection, to call attention to the fact, that the ritual of the Episcopal Church was exceedingly popular among the rude pioneers of the West. The Book of Common Prayer has always been found suited to all classes and conditions of mankind."

[From James Kemp]

Revd & Dear Sir,

I Presume my last letter ordering an additional nº of Magazines has not reached you, as I have received only nine, the nº first sent. Twenty three, in addition to the four former subscribers, I think, was the nº required: Twelve for Somerset, Stepney Parish, and eleven for mine, making altogether twenty seven, to be sent to me. The four former subscribers had paid in advance to Mr Jackson, the Agent; and the money for 23 additional ones lies in my hands subject to your Order.

I sent from Charlestown my 4th letter, with a few lines on the cover written, while I was trembling with cold, and the Post Master impatient to close the mail. I had gone to Kent on the unfortunate business of Briscoe, which you have no doubt heard of. He made a penitent confession, imploring the forgiveness & the prayers of the Church. In consequence of which, our Bp. means to suspend him, without limitation, thus keeping him in the power of the Church & at the same time saving his family from the pain of a public degradation. Dr Kewley gratified me highly, by his account of the Church to the northward, and more particularly by informing me of your happy association with your excellent friend Mr Howe. My heart enlarges with gratitude to the Supreme Being, when I hear of such acquisitions to our ministry. Here, it would seem, that Satan, was making an unusually bold effort upon our Zion. Every occasion & every instrument seem to be tried, to shake her foundation. In a hand-bill at our late election, it was asserted, that a motion was made in the late G.C. to strike out the prayer for the President, with other falsehoods equally wicked.

I am much pleased with the account of your Diocese. If you were to obtain such from all the States it might have a happy effect, & would at any rate be a piece of pleasing information to our Members. Dr. Abercrombie you have dealt honestly by. He appears to me to fail greatly in his declamation if it may be so called. But there is one thing, that I could wish to see expunged or managed in a very different way, *his proof of the being of a God from the light of nature.*

But my dear Sir, we are all liable to the rigid rules of criticism, nay I could criticize upon my self, after I appear in print. To say nothing of a want of smoothness in some periods, I think there seems to be a conciseness, that omits some steps in the argument, like in the demonstration of a mathematical problem, when some links are wanting to the continuation of the Chain. I mean to deny my self most rigidly the pleasure of reading Dr. Bowden's book, till my letters are finished. I should like to know, whether you have the same view, as to their being published, in a Pamphlet, that you once suggested. If you have, I will prepare some notes & also an Index. I think I might also add an address to Episcopalians. There are some typographic errors, one in particular in page 264, where, *word* stands instead of *world*. My best respects to Mr. Hobart & my sincere prayers that your life and health may be long continued to pursue, with your pious ardor, the important work of our Holy calling. I am

My dear Sir

your aff. Brother in Christ.

Jas. Kemp.

Cambridge Oct. 11. 1808.

Superscription:

The Revd Dr. Jno. Henry Hobart New York.

ANNOTATIONS

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42. The misprint to which Mr. Kemp alludes in the latter part of his letter was on page 264 of volume v of this magazine.

Joseph Jackson.
For sketch see Volume IV, page 484.

William Briscoe.
For notice see page 63.

John Kewley.
See sketch which precedes his letter of October 8, 1812.

Thomas Yardley How.
For sketch see Volume V, page 435.

Abercrombie's Lectures on the Catechism.
For notice see Volume V, page 426.

Bowden's Letters on Episcopacy.
For notice see Volume V, page 468.

Kemp's Episcopacy Vindicated.
For notice see Volume V, page 469.

DANIEL NASH

[From Daniel Nash]

Exeter, Otsego County, Oct: 14. 1808.

Rev and Dear Sir,

IT is now some Weeks since I received a short line from you, together with the proposals for the Churchman's Magazine, soliciting that I would procure subscribers for it. I have urged my People to subscribe, that I was not fearful *now* to assure them that it would be a work worthy of their attention. I put a subscription Paper into the hands of a young Gentleman at the Butternuts, who I believe has obtained only three or four Subscribers—perhaps you will be surprised that so much coldness prevails towards a publication, which I presume to say, is highly interesting to the Church—the first reason is, the want of Money; good Farmers can scarcely command a single Dollar—the second is, that when the Magazine was first published in New Haven, they were displeased at some pieces which were inserted in it, so that a work under any other title would be preferred. I shall however be responsible for twenty Numbers, which will amount to thirty Dollars. I have confidence in you as an Editor and I find it absolutely necessary to counteract the Congregationalists, who send their Evangelical Magazine into different Neighbourhoods in this County, free from all expense. There are many pieces in these Magazines which are entertaining and as far as my knowledge extends they are read with a considerable Degree of avidity. These are the reasons why I become responsible for so great a Number. I do not doubt, if Money circulated as formerly, that I could send off thrice the number, after they had seen some of them. You will send the two first Numbers, beginning with July, by the Bearer after that you

will forward the succeeding Numbers by the Mail, if no other mode of conveyance is found out—could they be sent to Albany, a tolerably safe conveyance might be had free from expense, but perhaps it will be best to forward them by the Mail. It was not possible for me to be at the Convention. I wished to have been present, not only to have seen my Brethren but also to have visited the City once more. We are in danger of something like the Arian or Socinian Herisy. About sixty miles from this, I have heard that a man of tolerable abilities has been preaching against the Doctrine of the Trinity. In this County, [*torn*] Retailer, of the same sentiments [*torn*] been publishing. He is absolutely to mean to be noticed by any decent Man, being a drunken fanatic—pretends to be a Prophet sent from the Lord. I have mentioned these things to suggest the idea of your publishing Jones's Catholic Doctrine of the Trinity. Such things must be counteracted—the small number of Infidels we have rejoice in seeing such a contemptible Being attack the fundamental Articles of Religion. If you have time, let me hear from you by the Bearer.

Your obliged Friend

DANIEL NASH.

Superscription:

REV JOHN H. HOBART D.D. New York.

M[r]. Tunnicliff.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Butternuts.

For notice see Volume II, page 501.

The Connecticut Evangelical Magazine.
For notice see Volume V, page 35.

William Jones of Nayland.
For notice see Volume V, page 193.

John Tunnicliff.
For notice see Volume III, page 220.

[From James Dewar Simons]

Charleston 14th October 1808.

Revd & Dear Sir,

I HAVE long proposed to myself the pleasure of writing you a few lines, to enquire after your health & to return you my sincere thanks for the many proofs of friendship & kindness I received from you during my [*torn*] your city. They are remembered with gratitude & I have only to regret, that it is not in my power to reciprocate your goodness.

Our Friend Mr Bowen, a few days since handed me a Subscription Paper for the Churchman's magazine. From some of the most respectable members of our Church I have procured a subscription & am happy to send you a bill (See 3d Page of this letter*) for $37\frac{50}{100}$ the amount for 25 Copies. Dr Dalcho the Agent is so much engaged with the management of his paper the "Courier"; that he has not time to spare to the Circulation of the Magazine. As this is the case, I am induced to offer you my services as Agent for your magazine in Charleston; if you will accept this Offer I will receive the Numbers of your magazine & send them myself to the different Subscribers, so that they cannot fail to get them. The pleasure of disseminating of truth, of extending a knowledge of the nature & principles of our Church, & of dispersing a magazine under your care among our people who greatly want the information it will contain, will be full compensation for any care I may have. It is scarcely necessary to say to you; that I decline receiving any *percentage* or any thing of *that sort*. You can send at least 60 or 70 Copies for which I will be responsible; & as soon as they are subscribed for, will remit the remainder of the money. Mr Bowen will procure

* The top of the third page, which, no doubt, had the account, has been torn off. Ed.

subscriptions among the congregation of St. Michael's & will receive from me (if you approve it) the Copies of the Magazine. I have no doubt to procure 100 subscriptions in this City, when the work is seen & known. I most sincerely wish you success in all your labours; I have read with *delight*, Your *Apology;* I mentioned it to "Dr. Gallagher," the Rom: Cath: Priest, a man of learning, & he informed me when he finished it; that Mason had all the *temper & passion*. Your work all the argument & Xn reasoning, he spoke of it in such terms as I cannot mention. The approbation of your own conscience however, must be the sweetest, the best reward you can receive. Dr Bowden has I imagine, given the Death Blow to Presbyterianism.

Will you do me the favour to remember me kindly & respectfully to Bishop Moore, Dr Bowden, our Friend Mr Harris & to all the Clergy of our Church in the City. In April I expect the pleasure of seeing you all. Will you do me the kindness to mention *such works* as will prepare me for examination for Priest's Orders. My health for one year; was such as prevented *my studying* it is now better; & I hope it may continue.

With unfeigned friendship & regard

I remain Yr Sincere Brother

James Dewar Simons.

Superscription:

Revd J. H. Hobart New York

ANNOTATIONS

Nathaniel Bowen.

For sketch see Volume V, page 542.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Frederick Dalcho.

See sketch which precedes his letter of October 22, 1819.

The Charleston Courier.

On January 1, 1803, a new daily paper appeared in Charleston, South Carolina, under the name of "The Charleston Courier." It took the place of the "South Carolina State Gazette," which had suspended publication. Its proprietor was Aaron Smith Willington of Wayland, Massachusetts. He was accompanied by a practical young printer, Loring Andrews of Boston, who had been a member of the old and noted firm of printers, Loring & Andrews, and was very skilful in his art. The third partner was Stephen Cullen Carpenter, who was both a printer and a good editorial writer. The paper was to be strongly Federalist in its politics. Mr. Willington and his associates had great energy and enterprise, and the paper was successful from its commencement. In 1805 Mr. Andrews sold his share to Benjamin Burgh Smith, who had been the publisher and editor of "The Herald of Freedom," Boston, and of "The Western Star," Stockbridge, Massachusetts. Mr. Andrews was taken ill of fever before he could sail for Boston, and died October 17, 1805, sincerely regretted. Until 1807 the office of the paper was at No. 6 Crafts South Range, when it was removed to No. 1 Broad Street. Mr. Smith retired from the firm January 10, 1806, which then became Marchant, Willington & Company. In 1806 Dr. Frederick Dalcho, a prominent physician of Charleston, became a partner. He was also a brilliant editorial writer, and increased the reputation of the paper. Mr. Carpenter withdrew in July, 1807, to become the publisher of "The Daily Advertiser" of New York City, afterward known as "The People's

Friend and Daily Advertiser." In 1808 Mr. Marchant retired, and the firm name became A. S. Willington & Company. Dr. Dalcho withdrew from the firm previous to 1812, when he commenced a systematic study of theology. In July, 1809, E. Morford, a bookseller of the city, was made a partner. At that time a reading-room was opened by the firm. In 1813 Mr. Willington became the sole proprietor. He gathered around him a staff of writers that made the "Courier" one of the most influential papers in the South. Richard Yeadon and William S. King were associated with him in 1833. The paper was thoroughly southern in its sympathies, and its publication was sustained with difficulty during the Civil War. After the occupation of Charleston by the Federal troops in April, 1865, the "Courier" was published by two skilled northern newspaper men, George Whittemore and George Johnson. In November of that year Mr. Willington again assumed control. It continued to be published by his descendants and their associates until after 1882. It was afterwards combined with "The Charleston News" under the name of "The News and Courier."

Hobart's Apology for Apostolic Order.

For notice see Volume V, page 383.

S. F. O'Gallagher.

The emigration from Ireland to South Carolina in the period between the years 1784 and 1809 brought necessarily priests of the Roman Church. The earliest celebration of the mass that is known was in 1786, when a vessel bound for South America put into Charleston, where it remained for some days. An Italian priest on board, at the request of the Irishmen, officiated in a small house to twelve persons. In 1790 members of the Gaston family built a church at New Bern. Father O'Reilly was stationed in South Carolina about 1788, but remained only two years, as his health failed. He was succeeded by Dr. Keating. In 1789 the Roman Catholics purchased a Methodist meeting-house on Hasel Street, which they fitted for a church. A parish was incorporated in 1790; Father O'Gallagher of Dublin arrived in 1793. The church was rebuilt of brick. On July 11, 1820, the see of Charleston was created, for which Dr. John England was consecrated Bishop.

John Mitchell Mason.

For mention see Volume V, page 230, and for notice see page 107.

John Bowden.

See sketch which precedes his letter of August 15, 1809.

Benjamin Moore.

For sketch see Volume II, page 230.

William Harris.

For sketch see Volume IV, page 288.

JOSEPH GROVE JOHN BEND

[From Joseph Grove John Bend]

Balt°, Oct.r 24. 1808.

Rev. & dear Sir,

I AM not a little disappointed, at having received no answer to my last, in which I requested you to give me a speedy one, concerning some points mentioned therein. Add, as far as you are able, the advantages of Mr B's settlement at Albany.

The journals &c &c &c & the magazines all arrived in good order.

I am, with great respect and esteem,

Your affect.e brother

Joseph G. J. Bend.

Please to answer me directly.

Superscription:

The Rev.d Dr. Hobart, New York.

ANNOTATION

Frederic Beasley.

For sketch see Volume III, page 325.

[From James Chapman]

New York, Oct. 28th. 1808.

Dear Sir.

I AM very sorry to inform you that Mrs. Hobart is very unwell with the sick headache. She desired me to write to you and inform you that she will not be able to visit E. T. this week. She desires that you would return tomorrow. She will go to E. T. on Monday, if she is well enough.

Dr. Kollock left here yesterday morning.

I am respectfully Yours &c

J: Chapman.

Superscription:

Rev. Dr. John H. Hobart. Elizabeth Town. New Jersey.

To be delivered as
soon as possible.

ANNOTATION

Henry Kollock.

For notice see Volume II, page 65.

FRANCES BRENTON

IT has not been possible to find anything concerning this lady, or the school to which she refers, outside of her correspondence with Dr. Hobart. Judging from her letter of January 6, 1820, it would appear that her venture in New York was not successful. She lost her arm, and yet with a brave heart endeavoured to continue her struggle for a livelihood by planning to open a school at Hyde Park, about which also no particulars are available. Her name does not appear in the old records of Trinity Parish, or in those of St. James's Parish in the city of New York. In the records of St. Michael's Church, New York, there is the following entry: "Leslie Stewart and Maria Brenton, Md. in St. Michael's Church, April 29th, 1812 in pres. of her mother and Charles Wilkes, Esq.," but there is no evidence obtainable to show whether this Maria was any relation to Frances.

[From Frances Brenton]

Sir,

AS it has been a great source of regret to my little Flock that the collection for Missionaries in the Church here was made during their absence, I have promised to place in your hands the fruits of self-denial during the holidays, & that had been saved in the same manner, previous to them. We entreat your prayers that these young disciples may become faithful servants of our Blessed Lord, & that the head of the school may be enlightened, & guided by ardent & humble zeal devote herself to the sacred duties of her station.

With much respect
I remain
Yours &c
Frances Brenton

Harlem October 31st 1808.

Superscription:
Revd John H Hobart Greenwich Street N. York

[From Bela Hubbard]

Revd. Sir,

THE Committee appointed by the Convocation in Connecticut, to negotiate with the Printers of the Churchman's Magazine, in regard to its future publication; have been together this day, and had a consultation with the Printers. Mr. Steele showed us the copy of a Letter which he had written you in answer to yours to Doctor Hubbard on that subject. We were in hopes to have had some further communications from you by this time, but as no Letter has come to hand, we conclude you have not yet had an opportunity of consulting your Bishop & Brethren. The Committee have tho't it advisable to postpone doing any thing decisive until we hear further from you on this business. As it is important that some arrangement should be made respecting the Magazine before the year closes, we will hope to hear from you soon. The Committee are unanimous in the opinion to inlarge the Magazine according to the proposals made them by the Printers on condition that a union takes place between this & the State of New York. The business respecting the Editor will be settled, as soon as we hear from you.

Accept our affectionate regards, & believe us your sincere Friends & Brethren.

By order of the Committee.

Bela Hubbard

New Haven Nov 1st 1808

The Magazine to be inlarged to 40 pages.
The paper to be equal, if not superior to that of the present year.
To be printed on a type of the long size (one size smaller than that of the present).

BELA HUBBARD

To allow Agent 12½ p^{r} Cent to afford a reasonable compensation for services rendered.
Price to Subscribers 150 Cents per Annum.

Superscription:
Rev'd John H Hobart, Assistant Minister Trinity Church New York.

Endorsement in Bishop Hobart's handwriting:
Dr. Hubbard Newhaven
Nov 1 1808.

ANNOTATION

Convocation at Watertown, 1807.
For notice see Volume V, page 361.

JEDEDIAH FAY

THE descendants of John Fay of Marlborough, Massachusetts, who emigrated from England in 1648, are numerous. One branch settled in Vermont. Daniel Fay and others took a gallant part in the Revolution. The name of Jedediah Fay is not found in any genealogy of that branch, nor does it appear in the list of freemen, or of those assessed in the town of Windsor at this period. It is not mentioned in the history of the town. A careful examination of the Journals of the Diocese of Vermont from 1790 to 1832 shows that Mr. Fay did not represent Windsor, which was the only parish in the county, during that period, either before or after the organization of St. Paul's Church, Windsor, in 1816. There was no parish at Woodstock till 1825.

[From Jedediah Fay]

Woodstock Nov. 10. 1808.

Sir

I Observed in the Boston paper received this day, that you are about publishing a work entitled the Churchmans Magazine. I have therefore taken the liberty of requesting you, if it is not contrary to your regulations to send me the numbers for one year, there are few churchmen in this State. Of course, I expect you have no agent here, otherwise, I should have applied to them. If you will be so obliging as to send me the first number by the mail I will forward the money for a year.

Yours respectfully

Rev. John H. Hobart. Jedediah Fay

No superscription.

ANNOTATION

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

JOHN STANFORD

JOHN, the only son of William and Mary Stanford, was born at Wandsworth, Surrey, England, October 20, 1754. When ten years old he came under the care of his uncle, George Stanford, who sent him to a school where he was harshly treated and neglected. Despite these drawbacks, he was an apt scholar, and profited by the years spent in school. Mr. Stanford's family were members of the Church of England, and he was duly confirmed. The death of his father called him home when eighteen. He commenced the study of medicine privately in addition to his daily tasks. He soon experienced a change in his religious views, which deepened and strengthened his spiritual life. At the invitation of a classmate and friend he went to hear the well-known William Romaine, rector of St. Andrew's, Wardrobe, and St. Ann's, Blackfriar's, London. For nearly fifty years Mr. Romaine was the most prominent Evangelical preacher and leader in London. Subsequently Mr. Stanford adopted the principles of the Baptists. The death of his mother left him with the care of three sisters. The fortune expected from his uncle was bequeathed to a stranger, and his mother's property was claimed for an alleged debt of his father. His friend and attorney, Mr. Naylor, offered to assume the responsibility of the rent of a house which had been used for a boarding-school at Hammersmith, then in the market, which was gratefully accepted. John Stanford was a good teacher, and the school was fairly successful. Later on, through his exertions, a Baptist Church was formed at Hammersmith, over which he was ordained in 1781, the chief member of the ordaining council being the celebrated Abraham Booth.

Mr. Stanford sailed for the United States January 7, 1786, and after a very perilous voyage reached Norfolk, Virginia, April 16. Letters of introduction to gentlemen in New York City led to a visit to that city and the opening of an academy, which was soon well filled with boys from prominent families. In 1787 he became pastor of the First Baptist Church, Providence, Rhode Island. Dr. Manning had resigned to devote himself entirely to the interests of Brown University. Mr. Stanford had a successful pastorate of nearly three years, in which he conducted a theological class in his own home and wrote a history of that Church, which is the oldest Baptist Church in this country. He was also elected a trustee of Brown University. Upon his

return to New York he again opened a school, but was soon attacked by religious melancholia, which compelled him to give up all work for some months. In 1790 he married Sarah, a daughter of Abraham Ten Eyck, a member of Trinity Church and an officer in the New York Custom House. In 1794 John Stanford built on Fair, now Fulton, Street, an academy, which he also used for religious services. During the summer of 1798 he was attacked with yellow fever, and was at one time momentarily expected to die, but recovered. His wife caught the fever and died. Notwithstanding his sorrow he continued his duties as schoolmaster and minister. In August, 1801, his house and place of worship was burned. Generous contributions were made by many of the people of the city for his benefit. He continued his school and his Sunday services in various parts of the city until 1808, when he became a voluntary chaplain to the almshouse, and frequently visited it and other institutions of the city, greatly cheering the inmates. In 1813 he gave up teaching and accepted the permanent chaplaincy of the almshouse, and finally included in his circuit the State Prison, the Bridewell, the Magdalen House, the Orphan Asylum, the Debtors' Prison, the Penitentiary, the Lunatic Asylum, Blackwell's Island, the Marine Hospital, and the City Hospital. His work was arduous. He was tender, sympathetic, and yet firm in his rebukes of sin and vice. The good done by him was incalculable. He had the respect and affection of the whole city. He was on intimate terms of friendship with Bishop Hobart, for his son, Thomas Naylor Stanford, a member of the firm of Thomas and James Swords, was one of the Bishop's dearest friends. Dr. Stanford died January 14, 1834, in the eightieth year of his age. His friend and biographer, Dr. Charles G. Sommers, says of him in Sprague's "Annals," volume vi, page 251:

"Dr. Stanford was a man of great sagacity and forecast—he had studied human nature carefully and to good purpose. He possessed also the most unbending integrity—nothing could induce him to vary a hair from his honest convictions of what was true and right; and he expected the same of others; and if he did not find it, he knew how to administer a withering rebuke. I was sometimes unfortunate enough to take ground, on some small matters, which he thought untenable, and was sure to meet with 'Charles, that will not do.'

"As a member of a deliberative body, he was always prudent and

judicious, and his opinion was greatly relied on, though it was not very frequently, and never unnecessarily, expressed. As a writer, he was characterized by excellent sense, and force and directness of thought, rather than by the graces of composition.

"But what distinguished Dr. Stanford, far more than anything else, was his abundant, self-denying and philanthropic labours. To give any adequate idea of these would require a volume. He had a vigorous constitution, and he tasked it to the utmost, in fulfilling his mission as a Christian minister. I do not believe that Whitefield himself performed a greater amount of ministerial labour than he. He was at home wherever there was suffering to be relieved, or ignorance to be enlightened, or wanderers to be reclaimed to the path of virtue and holiness; and there was no sacrifice which he did not deem light, if it were necessary to accomplish the benevolent purposes for which he lived. He enjoyed a high reputation among the wise and good during his life-time; and few men die whose memories are more deeply embalmed in the grateful remembrance of their generation."

[From John Stanford]

Novr. 21, 1808

Dear Sir.

LAST week, Mr Beasleys Sermon, delivered before the Episcopal Convention, Octr. 4, and published at their request, was put into my hand. Although I never allow myself, to dip my pen in controversal ink, there is one sentense in that Sermon to which I shall solicit your attention; presuming, that so far from your considering me unfriendly to your Denomination, you will receive it with cordiality.

The passage to which I refer, is in page 12 line 3. "Setting off from the tomb of our Saviour; a spark issues from his ashes, that kindles within them unquenchable ardour in his service."

What! did the body of Jesus turn to corruption? Did it moul-

der into *ashes?* No. It is positively asserted—"he, whom God raised again, saw no corruption." Acts 13, 37. It could not; I presume, from its pure intrinsic nature, & from its union with the Divinity. The assertion, therefore, of Mr B, in my opinion, is at once ungarded, and extremely erronious. It is an high reflection upon the blessed body of Jesus, and subversive of one grand fundamental doctrine of the holy gospel.

If the incorrectness of the passage strikes your mind with that serious force it has done mine, I presume you will regrett that, for the honour of Christ, & the respectability of your Convention, it has been published. You will, at any rate, stop the sale 'till the unsold copies shall have been corrected. This may easily be done with the pen, thus—*his ashes* blotted out intirely and introduce—*Him*. Then, I think, it will read correct.

Wishing you the smiles of the Saviour, I remain

Dear Sir

Yrs with esteem

JOHN STANFORD

81 Fair Street.

Superscription:
REVEREND Dr. HOBART.

ANNOTATION

Frederic Beasley's Convention Sermon, 1808.

The title-page of Frederic Beasley's Convention Sermon is:

"A Sermon delivered before this Convention of the Protestant Episcopal Church in the State of New York, October 4, 1808; and published at their request. By the Rev. Frederic Beasley, A.M., Rector of St. Peter's Church, Albany. New York: Printed by T. & J. Swords, No. 180 Pearl street. 1808."

The text was St. John xxi. 17. The passage referred to by Dr. Stanford with its context is:

"But if it be imagined, that in the character of the Saviour there was a sublimity of excellence which renders it inimitable—if it be supposed that his virtues were of so exalted and transcendent nature, that we cannot presume to aspire after a perfect imitation of them; look at his Apostles. They were feeble men like ourselves; yet what an illustrious example they have set us! They have acted a part in the great work of promulging Christianity little less than divine. My mind is filled with emotions of the highest degree of the sublime, when I follow these great men through their glorious career. Setting off from the tomb of their Saviour, a spark issues from his ashes, that kindles within them unquenchable ardor in his service. They pursue their way through difficulties and discouragements and the most formidable dangers, yet these true sons of Israel walk undauntedly in the midst of it. They traverse every region with incredible rapidity. They sow the seed of Gospel truth with equal success in the wilderness of barbarous life, and amidst the cultivated fields of science and philosophy. Hunger, thirst, cold, nakedness, imprisonments are their daily fare. Some shed their blood in Judea, others in the East, some in the South, others in the West, yet none are discouraged, none relax in their exertions, none shrink back from the perilous enterprize on which they had embarked. My God! what a motive does the conduct of these holy men offer to us of activity and zeal in the propagation of the Gospel! With such animating examples before us can we sink into a criminal and fatal apathy?" [*Convention Sermon*, *p.* 11.]

HOBART CORRESPONDENCE

[From John Churchill Rudd]

Eliz Town. Dec. 6: 1808

My Dear Sir,

YOU will find herewith the communication respecting y^e^ Church here,—You will of course make such alteration as you deem proper, I hope it will be in time for the present number.

M^rs^ Dayton has just mentioned to me that she gave you the directions respecting pr. Books for M^rs^ Ogden, As M^rs^ O. has altered her mind, you will please not to give the directions to Messrs. Swords. If I should not Visit N.Y. in a few days I shall write to them & get you likewise to pay some attention to the binding.

I have not heard that anyone has run away, with your hobby and therefore we suppose he stands safe at Short Hills.

Y^rs^ with affection & Respect,

John C. Rudd

Superscription:

Rev. D^r^ Hobart, No 46 Greenwich Street New York.

ANNOTATIONS

St. John's Church, Elizabeth Town, New Jersey.

The sketch alluded to by Mr. Rudd appeared in the number of "The Churchman's Magazine" for March and April, 1809, on pages 151–154. It included a brief history of the parish, and an account of the improvements made in 1807 and 1808, with the form of services used by Mr. Rudd at the laying of the corner-stone of the new chancel. This is probably the first office for that purpose compiled in the American Church. It was then the custom to have the corner-stones of churches and all other public buildings laid by the officers of Masonic lodges. Another early corner-stone office is that used at the laying of the corner-

stone of Trinity Church, New Haven, Connecticut, May 17, 1814, and printed as an appendix to the address of the Rev. Samuel Farmar Jarvis on that occasion. No authorized form has ever been set forth in the American Church.

Jane Tongrelou Dayton.

For sketch see Volume III, page 165, and for additional notice see Volume V, page 387.

Elizabeth Ogden.

For notice see page 64.

Thomas and James Swords.

For sketch see Volume IV, page 330.

HOBART CORRESPONDENCE

[From James Dewar Simons]

Charleston 10th December 1808

Revd & Dear Sir,

BY mail, sometime since, I enclosed to you a Bill of Exchange on Mr Ewing's Friend in New York; for the amot of the Churchman's Magazine. For fear that this letter may not have reached you; I take this opportunity of scribbling these few lines by a Vessel that sails immediately from this Port. In my last I mentioned that it would give me pleasure to have in Charge the Agency of your Magazine, for Charleston; if this should meet with your approbation, you can instruct Mr Swords to send me at least 60 or 70 Copies of the Magazine, for which I will immediately remit the money. Dr Dalcho of the Courier office will receive them or they may be directed to me to be left with James Thomson Boarding Officer (Custom House Charleston; and I will immediately receive them.

I must request you to present me respectfully to the Bishop, Dr Bowden, Mr Harris & also to the Revd Mr Howe, whom although I do not personally know, yet must request to be remembered to & Believe me Very Sincerely

yr Friend & Brother

Jas. Dewar Simons

Superscription:

Revd. Dr Hobart New York

Per

Schr Betsey

ANNOTATIONS

Mr. Ewing.

It has been impossible to identify either Mr. Ewing or his friend.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Thomas and James Swords.

For sketch see Volume IV, page 330.

Frederick Dalcho.

See sketch which precedes his letter of October 22, 1819.

The Charleston Courier.

For notice see page 130.

James Thomson.

Owing to the destruction, during the war between the states, of the records previous to the year 1860 of the office of the collector of customs at Charleston, South Carolina, nothing can now be ascertained regarding James Thomson, who was the boarding officer at the custom-house in the year 1808.

Benjamin Moore.

For sketch see Volume II, page 230.

John Bowden.

See sketch which precedes his letter of August 15, 1809.

William Harris.

For sketch see Volume IV, page 288.

Thomas Yardley How.

For sketch see Volume V, page 435.

The Betsey.

Among the coasting vessels found in the official list of departures from the city of New York in December, 1805, and subsequent years, in Ming's "New York Price Current," published weekly by A. Ming at No. 102 Water Street, is: "Betsey, Sayre, Charleston."

JOHN ROWE PARKER

JOHN Rowe, a son of Samuel and Anne (Cutler) Parker, was born in Boston, where his father was the rector of Trinity Church and afterward Bishop of Massachusetts. He was carefully educated. He engaged in business, and seems at one time to have been a partner in the firm of Munroe & Francis. He also was in charge of the Boston semaphore telegraph, by which messages were sent from convenient stations, which were near enough to be seen with the naked eye or a good telescope, in accordance with the various positions of wooden arms projecting from an upright high post or mast.

[From John Rowe Parker]

Boston December 16th 1808

Revd Sir

SINCE my return from the South, having been much occupied in the pursuits of business, have not been able to render any *real assistance* towards the circulation of the "Churchmans Magazine," having within a few days obtained a few subscribers and placed them upon the list of Subscription with Messrs Munroe Francis & Parker. I would suggest the expediency of having forwarded to them 50 copies (say fifty sets commencing with the new series) many persons *wish to see* the publication before they subscribe, and I flatter myself if they are gratified, many of their friends will become Patrons and by that means a general circulation and a handsome Subscription Paper effected.

Our Mr Gardiner, am told is engaged in reviewing "Bowdens Letters on Episcopacy" for the monthly Anthology, am happy to see the publication of that letter in the Churchmans Magazine of *that Letter* written to Revd Mr G, which *was*

not inserted in their Anthology. With my best respects to Rt Revd Bishop Moore

Am Sir Your most obd^{t}

J R PARKER

Superscription:

REV'D JOHN HENRY HOBART

Assistant Minister Trinity Church New York

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Munroe, Francis & Parker.

The firm was formed early in the nineteenth century, and became one of the best known in Boston. Samuel H. Parker, as is evident from the letter of J. R. Parker of May 20, 1809, was also at this period a member of the firm. It published the first American editions of Shakespeare's works. It is traditional that the partners set the type themselves for three editions. The firm was afterwards Munroe & Francis. In 1833 they published the first American edition of "Mother Goose's Melodies." They also issued a number of the best children's books of the time, both English and American. Charles S. Francis, a son of David Francis, an original partner, formed a partnership in New York City with his brother, David G. Francis, a firm which existed until recently.

John Bowden's Letters.

For notice see Volume V, page 468.

The Monthly Anthology.

The review to which Mr. Parker alludes was prepared, and appeared in "The Monthly Anthology" for December, 1808, January, February, and April, 1809. The opening paragraph is:

"Every liberal and enlightened Christian of whatever persuasion, will readily acknowledge, that whosoever believes in the Saviour and makes his Gospel the rule of his life will be accepted; and that at his great Day of final retribution no enquiry will be made to what sect we may have belonged or what mode of worship we may have imbraced. If these then are the objects of inferior consideration, we may justly express our surprise, at the importance many attach to creeds and forms, for the belief and adoption of which no man can, in reality be either the better or worse. In affairs of indifference, it is perhaps the wisest way to persevere in the mode of worship, in which we have been educated, whether it be Presbyterian, Congregational, or Episcopalian. But though we profess ourselves wholly uninterested in the present controversy, yet as we have reviewed the work of Dr. Miller, the impartiality which we boast, compels us to do the same justice to Dr. Bowden. We shall state as concisely as possible the sentiments of the writer, and not like some other critics make ourselves parties in the dispute *non nostrum est tantas componere lites.*"

Letter to The Monthly Anthology in The Churchman's Magazine.

The letter to which Mr. Parker alludes as having appeared in "The Churchman's Magazine" was published in volume v, on pages 388 and 466, with the following preface:

"The following letter was sent for insertion in the Monthly Anthology, published at Boston, shortly after the appearance of the review on which it animadverts. It has not appeared in that miscellany; and the Editor is therefore constrained, in justice to himself, and to what he conceives the cause of truth, to insert it in the Churchman's Magazine. The Monthly Anthology has given extensive currency to misrepresentations of Episcopal principles and to fallacious reasonings against them, which it is necessary to expose. The Editor has only to fear, that some of his readers will think too large a portion of the present number devoted to a controverted subject; but he trusts the circumstances of his being unable to procure a place for this letter in the miscellany for which it was designed, will be accepted as an apology for its appearing in the present work."

Before the second instalment, on page 466, this note was inserted:

"A desire to contract as much as possible the following Letter, has

led to the omission of some passages of the original, as intended for publication in 'The Monthly Anthology.'"

Benjamin Moore.

For sketch see Volume II, page 230.

JOHN H. JACOCKS

MR. JACOCKS was born in North Carolina, February 24, 1778. After a thorough preparation he entered Yale College in 1795. He pursued the course with credit until shortly before the graduation of the class, when he married, and consequently was precluded from receiving a degree. He settled in New Haven, where he became a dry goods merchant and afterwards a clerk in the office of the collector of the port of New Haven. He was a Churchman of strong convictions, aggressive when many were content to be passive. He believed in the power of the printed page to instruct and convert. He planned a society which should be to Connecticut and the whole Church in America what the Society for Promoting Christian Knowledge had been to England. He gathered a company of laymen and clergymen like-minded, and on October 31, 1808, there was organized in New Haven a society with the name of its English prototype, under the presidency of Bishop Jarvis and with Mr. Jacocks as secretary. Mr. Jacocks took a prominent and energetic part in the controversy with Congregationalism and wrote many pamphlets, squibs, and handbills. Some of them are thought to show an unbalanced mind. He died in Westville, near New Haven, August 4, 1848, in the seventy-first year of his age. In 1799 Mr. Jacocks married Eunice, a daughter of Deacon Abel Burritt of New Haven. She died December 25, 1801, at the age of twenty. For his second wife he married Sally, another daughter of Deacon Burritt; she died September 16, 1826, in her forty-sixth year. He married for his third wife, August 19, 1839, Grace, a daughter of Elijah Thompson of Westville, and the widow of Dr. Elijah Monson of New Haven. He had three children by his first wife and several by his second. Among them were Abel B. Jacocks, who was a lawyer in New Haven, and James G. Jacocks, a graduate of Trinity College in 1847, who was made deacon by Bishop Ives of North Carolina, January 27, 1850, and spent his ministry principally in that diocese, Maryland, New Jersey, and Connecticut. He died April 26, 1885. For many particulars concerning Mr. Jacocks the editor is indebted to Dr. Franklin B. Dexter, the historiographer of Yale College.

JOHN H. JACOCKS

[From John H. Jacocks]

New Haven Decr. 22d 1808.

Revnd Doctor Hobart.

Dr Sir,

THE Committee of publication of the Society for the promotion of Christian Knowledge, after examining the work you put into my hands upon the Church service, contemplate its re-publication; presuming, from the observations made to me, that you will not be displeased with their intention. You will please make such additions or alterations, as you may think proper; & as soon as convenient forward them to the Committee. You may possibly believe that the work may be improved, by adding a few remarks on the necessity of forms, and on the inconveniences arising from extemporary prayers. Will it be necessary to retain that part, which treats which treats of a third or evening Service? It must be well known to you, that an evening Service is not attended in this State. It is believed that you will not consider this conduct of the Committee as presuming to dictate to Doctor H., but rather, as a suggestion, which if regarded, in our opinion, would enhance its value, by extending its circulation in our State. They would just state, that yr. Magazine is viewed by them, as entitled to their warmest approbation, & that it shall receive their utmost support. On behalf of the Committee, Yrs very respectfully,

John H Jacocks

It is well ascertained, that about 150 persons, many of them wealthy respectable heads of families, in various parts of this

State, within 2 & 3 Months have conformed to the Episcopal Church. Yrs

J H J

Superscription:

Revnd. Doctor Hobart New York.

Mail

The Society for the Promotion of Christian Knowledge.

This society, projected by Mr. Jacocks, was intended principally for laymen. Its constitution was carefully drawn to express its purpose, which was to publish and circulate at low prices, books and tracts giving clear ideas as to the nature of the Christian Church, the Book of Common Prayer, and the religious life. It also proposed to print cheap and convenient editions of the Holy Bible and the Book of Common Prayer. It was formally organized at New Haven, October 31, 1808. The Bishop of the diocese was *ex-officio* president. One dollar was to be paid by each member on subscribing to the constitution, and one dollar annually. The enthusiasm of Mr. Jacocks seems to have been the chief factor in giving it a vigorous existence. While it did a very necessary work and showed what a lay organization could accomplish, its membership was not sufficiently large, or distributed through every part of the diocese, to make its influence as fully felt as was anticipated by its founders. In 1813 the failure of a proposed missionary society to be organized by the diocese and the final rejection of the plans of a committee originally appointed, led the manager of the Christian Knowledge Society to offer to the Convention its funds with an agreement to dissolve, provided the diocese formed a new general society with the same name, adding to its purposes the prosecution of the missionary work of the diocese. This generous action was approved by the Convention in 1817.

The new society was chartered in 1818 by the General Assembly of Connecticut, under the title of "The Trustees of the Protestant Episcopal Society for the Promotion of Christian Knowledge." Among the trustees were Charles Sigourney, Samuel Tudor, Jr., and William McCrackan. It entered at once upon an intelligent survey of the needs

of the diocese, although it continued the publication of books and tracts. In 1822 it began its actual missionary work, which was continued by faithful men in every part of Connecticut, and with increasing resources, until in 1866 the name was changed to "The Missionary Society of the Diocese of Connecticut," by which the work has since been conducted with efficiency and large results.

Publications of the Christian Knowledge Society.

The first publication of the society was issued with this title-page:

"The Trial of the Spirits: A Seasonable Caution against Spiritual Delusion, by Charles Daubeny, D.D., also A Companion for the Book of Common Prayer, containing an Explanation of the Service. By the Rev. John Henry Hobart, D.D. Published by the Society for the Promotion of Christian Knowledge. New Haven: Printed by Oliver Steele and Co. 1809."

The volume contained this address:

"The Society for the Promotion of Christian Knowledge, is composed of persons who belong to the Church. It was originally proposed by persons who are well informed in her doctrines, and sincerely attached to her interests and prosperity. Their own well grounded satisfaction, that the doctrines of the Church are the genuine dictates of the Gospel, causes in them an earnest desire to propagate among their brethren in general, such means of information as may establish them in doctrines which are according to true Godliness and persuade them to vital piety and the practice of every moral and religious duty. This being the entire object of the Society, it cannot therefore be justly liable to any imputation of either wishing or fomenting controversies. Directing their attention wholly to their own Church, it is evidently their object to remove from among their brethren specious pretences for diversity of opinion; and to bring them by a conscience duly enlightened to see and feel the sacred force of the Apostle's injunction, to be all of one mind, and to make it their unremitting endeavor to keep the Unity of the Spirit in the bond of Peace.

"The reformed American Church in the United States is a branch of that venerable reformed Episcopacy, the Church of England. As the legitimate offspring and inheritor of her Reformation, we rightfully adopt the judicious remark of one of her learned Bishops as a well established fact: 'Our reformers followed no human authority; they

had recourse to the Scriptures, as their guide, and the consequence has been what might have been expected, that our Articles and Liturgy do not exactly correspond with the sentiments of any of the eminent reformers upon the Continent. Our Church is not Lutheran — It is not Calvinistic — It is not Arminian — It is Scriptural.' In the belief of this truth it is our hope and trust that God will protect the Church which professes his word for her guide, amid the troubles which may arise from such as seek to misrepresent her faith, or disturb her peace. Built on the foundation of prophets and Apostles, Jesus Christ himself being the Chief Cornerstone, our Church calls no man Father. To the Calvinist she opposes the doctrine of universal redemption, and grace sincerely and freely offered to all men. Art. 15th and 31st. To the Pelagians the doctrine that all men are corrupted and far gone from original righteousness, and naturally inclined to evil. Art. 9th. To the Antinomians the necessity of good works which spring out of a true faith and are pleasing to God, although there is no merit in them, and our acceptance proceeds from the death and atonement of Christ. Art. 11th and 12th. To those who assert that all professions and modes of worship are equally pleasing to God, she explicitly declares that they are to be had accursed, that presume to say that every man shall be saved by the law or sect that he professeth, so that he be diligent to frame his life according to that law. Art. 18th. In opposition to the doctrine of the Romanist, she teaches that we are accounted righteous before God, only for the merit of our Lord and Saviour by faith, and not for our own works or deserving, Art. 11th, and that works of supererogation cannot be taught without arrogance and impiety. Art. 14th.

"What would have been the condition of Man, had he been left in the state in which original transgression placed him, is a speculative inquiry of no very essential importance, since it is done away by redemption; and by the covenant of grace in Christ he is put upon another footing. In his first state, man stood only on the relation of Creature to his Creator. In the second, he stands a sinner, under the banner of a Saviour, dependant on his mercies, and shielded by his merits. Our primary and great concern then is to know what are the favors of which Christ is the donor, and the blessings to which we are made heirs by his purchase. Considering these as comprehending all the essential points of faith and practice, the attention of the Committee of Publication will be directed to select according to their best judgment, and pub-

lish as far as their funds will allow, such pamphlets and small treatises, or extracts from larger works, as are acknowledged to be well written, and do well explain the doctrines and duties which are peculiarly Christian or which arise from those facts and relations which the Christian revelation has made known to us: In particular those duties which we owe to the several persons of the Holy Trinity, for the inestimable blessings of redemption. Some dissertations of the office of the Holy Spirit and the ordinary method of his operation, in the divine work of forming the true Christian, together with others on the Liturgy which illustrate its excellence and evince the pre-eminent advantages of that mode of divine worship, will carry into effect the substance of what was originally proposed.

"In the opinion of the Committee the Companion of the Prayer Book and Mr. Daubeny's three discourses on the Trial of the Spirits are sufficient, and both of them very proper for the first publication. The former is a judicious compilation from the most eminent liturgical writers, and a good help to the understanding of the service and ritual of the Church. The latter on the agency of the Holy Spirit, are very seasonable to check the uninformed pretensions of the enthusiast, and to stir up the lukewarm to a just and animating sense of redeeming love, and to fix in both correct ideas on this important subject."

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

[From James Kemp]

Revd & Dear Sir,

THIS covers another letter to Dr Miller, and yields me another opportunity of expressing my affection for you & of renewing that heart felt comfort and delight which I have in intercourse with you. All ground of disquietude in your mind, I hope is removed. Truly sorry should I be, to find that any occurrence should prey upon your spirits or render you less capable, of that vigorous exertion, so much needed & so beneficial to our excellent cause.

Dr Kewley's visit to Connecticut has deprived the Church of Maryland of his talents and labors. He has resigned, & I am told goes to Connecticut, next month. But I have not heard, where he is to settle.

I heard of your friend Mr Beasley's being in Baltimore. I wish he had taken the Eastern shore on his way. I have been told, that his success is doubtful. He is said not to be orator enough for them. They look for & will not be pleased with any thing but fine sounds & graceful motions. And for my part, I have never thought the situation desireable. I have little doubt but they would receive Dr M—re willingly, but I do not think they would like him long.

All is quietness and peace here at present, but when Summer returns we may look for another Campaign of Camp-Meetings.

Be so good as to present my tenderest respects to M.rs Hobart & believe me to be yours sincerely

Ja.s Kemp.

Cambridge [*torn*] 11 1809.

Superscription:
The Rev.d D.r John Henry Hobart, New York.

Postmarked:
Cambridge M.d
Jan.y 12.th

ANNOTATIONS

Samuel Miller.
For notice see Volume V, page 394.

John Kewley.
See sketch which precedes his letter of October 8, 1812.

Frederic Beasley.
For sketch see Volume III, page 325.

Richard Channing Moore.
See sketch which precedes his letter of June 25, 1814.

[From Aaron Ogden]

Elizabeth Town Jany. 12th 1809

Revd & dear Sir

I THANK you for your obliging letter of the 9th instant and for the interest you have taken in my behalf.

In consequence of a like wish expressed by Mr John R. Livingston to Mr J. H. Lawrence I have called on Mr Livingstone at his house—the result of which has been that we have come to a fair arrangement, by which the Steam Boat will always call at Elizabeth-Town point, this will I hope prove very satisfactory to yourself & the public generally, and prove to be a matter of important benefit to the Communication between New Jersey and New York.

With best respect to Mrs Hobart & Children in which Mrs Ogden affectionately joins

I am yours, very sincerely

Aaron Ogden.

Please to consider this letter as confidential, untill I shall again see Mr Livingstone, which will be in a few days as I hope.

Superscription:

Revd Doct John Henry Hobart New York.

ANNOTATIONS

John R. Livingston.

John R. Livingston was a member of the well-known New York family, and associated with his brother, Chancellor Livingston, and Robert Fulton in his management of the steamboats. By an act of the legislature they were given a monopoly of navigation by steam for thirty years. On page 546 of her "History of New York," Mrs. Lamb says of the Livingston house:

"The beautiful estates of the various members of the Livingston family on the shores of the Hudson at this period would have made a village of villas, indeed, if they could have been collected. John R. Livingston disputed with his brother, the Chancellor, the honor of having the show place; his stately house covered so much ground, and was esteemed so perfect in architectural symmetry, that drawing-masters made sketches of it and gave it to their pupils to copy. The design was by Brunel, after the chateau of Beaumarchais in France. His establishment in the city was unrivaled for style, and both himself and family mingled in fashionable life with great zest."

Jonathan Hampton Lawrence.
For notice see Volume V, page 309.

Ferry and Creek Boats.
For notice see Volume V, page 180.

Elizabeth Ogden.
For notice see page 64.

[From Elias Bayley Dayton]

Elizth Town 21^{t} Jan^{y} 1809

Dear Sir,

I HAVE been for a considerable time in the expectation of visiting the City or otherwise the receipt of your letter of the 28th Dec^{r} should have been sooner acknowledged. I shall probably see you next week & therefore defer saying anything on the subject of your letter until that time. Your friends here are well. Remember me to Goodin & believe me truly

Your friend & Ser^{vt}

E. B. Dayton

The Rev^{d} Mr. Hobart.

Superscription:

The Rev^{d} Doct^{r} Hobart Greenwich Street New York.

JOSEPH GROVE JOHN BEND

[From Joseph Grove John Bend]

Balto Feby 11. 1809

Rev. & dear Sir,

IT is a long time since I received your letter of the 19th Oct.r, which I would have sooner answered, but I could not well spare, at one sitting, as much time as it required.

I will begin with that part of it, which respects our Friend Beasley. I am sorry we gave him the trouble of coming so far, as I very much fear he will not be elected. In vain do we mention his character, his parts, & acquirements: He has not that eloquence, which was expected, & he will not do. Indeed I have been very much disappointed [*torn*] in this last respect, & think his manner of preaching has undergone a radical change. I was a little alarmed, when I ob- [*torn*] your silence on this head; but I ascribed it to accident. All this is between ourselves; for as he may turn out to be the best within our reach, & may therefore be elected, it would be very unpleasant to have any of them divulged.

The vestry, solicitous to obtain a minister, who may answer as generally as possible the wishes of the people, & having heard, that there is some young clergyman, frequently at New York, said to be very promising, have requested of me to enquire of you his name, residence, character, & qualifications, assuring you, that what you may say shall be in confidence. I have heard the gentleman's name, but have forgotten it; yet I think it is Chapman, or something like it, & that he comes from Jersey. If you should be of opinion, that he will not answer us, be so good as to mention any other clergyman within your knowledge, who you believe may be acceptable.

Do not fail to let me have an answer to this part of my letter at least, by Saturday, the 18th Inst.

I would advise you to appoint Messrs. Coale & Thomas, booksellers of this city, as your agents for Baltimore. You may confidently rely on them: Mr C was my neighbour, & register of the city, when you were here; & I think you may count, upon his being stimulated by more than pecuniary interest, to the procuring of subscriptions, in which I shall also assist them. Messrs. Swords may send all the magazines to me, as heretofore; & I will distribute the parcels, according to their destination. Let those, to whom I send, transmit to me the neat proceeds of their respective lists, and after deducting my expences & your allowance to the convention, I will remit the residue to you or your publishers. It will be proper, of course, that I should know the number of copies sent to the other agents.

From what I have said above, you may perceive, that I have no objection to be considered the General Agent for Maryland, but that, if you follow my advice, you will make Coale & Thomas your agents for Baltimore. In other respects, my plan accords with your wishes.

It is necessary, that I should say something in answer to your proposal of giving me some religious tracts &c. You have fixed the price of your magazine too low, and you give near 25 pr. cent commissions. You cannot afford to increase your expenses. I shall therefore only reimburse myself what I advance: The trouble, which I shall have, on the proposed plan, will be trifling. What has become of the fourth number? It ought to have been here long ago. As you must depend upon the packets for a conveyance, I would advise you to get out the last number of every year so early, that it may get here by the middle of December; and then your subscribers will patiently wait, if the first number of the next year be detained, in consequence of the continuance of the ice.

I got the journals & all the other pamphlets, & a copy of the hymns; for which present my thanks.

I hope that Mrs Hobart and the children are well. Mrs Bend & mine are in good condition, & join in respectful remembrances with,

Rev. & dear Sir

Your affect^e friend & brother,

JOSEPH G. J. BEND

Superscription:

THE REV^D D^R HOBART, Greenwich Street, New York.

ANNOTATIONS

Frederic Beasley.

For sketch see Volume III, page 325.

James Chapman.

For sketch see Volume V, page 343.

Coale & Thomas.

According to the Directory of the city of Baltimore for 1814–15, Edward J. Coale was then at 176 Baltimore Street. In 1819 he had removed to 4 and 4½ Calvert Street. He was one of the managers of the Washington Monument Association. He published short-lived periodicals, "The Portico," "The Kaleidoscope," "The Baltimore Visitor," and "The Literary Visitor," the first of which numbered among its contributors Edward C. Pinkney and Francis Scott Key.

Thomas and James Swords.

For sketch see Volume IV, page 330.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Hymns adopted by the General Convention, 1808.

The allusion is to the additional hymns set forth by the General Convention of 1808, for notice of which see page 34.

Mary B. Bend.

For notice see Volume IV, page 384.

JOSEPH JACKSON

[From Joseph Jackson]

Feb. 16. 1809.

My dear friend,

I Lament, that whenever a private opportunity occurs for writing to you, it is so unforeseen & hurried, that I can have no satisfaction in writing. Our friend Kewley (who has conceived a very just liking to your part of the Union) has paid us at length an unexpected visit, & I wish to remit something for the Magazine by him. You will receive by him fifteen dollars, which with thirty remitted at different times— viz $14 74cts. balance credited from N. Haven $10 by post June 16, 1808 & $5.26 by Mr Bissell Sept. 19, 1808, will bring something forward into the current year. If the tracts (from England) have not arrived, you will be able to appropriate the $10, remitted by Mr Hawley in April 1808, towards the Magazine. This I merely suggest, as an apology for not sending up more money at this time for the magazine. I would certainly have done it, had not the embargo rendered it next to impossible for me to spare more as I desire to leave money in your hands for the tracts or any other books which you may see desirable for me. I beg you not to decline your kind attention in this way.

Another reason for this imperfect remittance is, that I apply for no advance for the current year, till I furnish my subscribers with the last number for 1808, which has not yet arrived.

The loss of some subscribers in the adjoining parishes in consequence of new agents within those respective parishes, makes me unable to demand more for my own Parish & St. Michael's than the present number, of 26 copies. Dr Kemp (whom I formerly supplied) now applies for his own parish, & to St. Paul's Parish in Q. Anne's County, (where I had two

other subscribers) you will be pleased to order ten copies, to be forwarded by Baltimore to the care of Mr. Thomas Earle merchᵗ. in Queen's Town, Q Anne's County beginning with Janʸ 1809. From two other parishes, where I left subscription papers, I have yet received no returns. I regret the small success to be met with—in these troublous times, these lukewarm days;—but perseverance may still accomplish something. My sickness last Autumn was a great hinderance to my progress.

I have sent more than once to Baltimore for your Companion to the Altar, & I have understood that hardly a copy was to be had. Is there not a call for a new Edition & Mr. Howe's answer to Dr. Miller I found likewise was not to be had. Dr. Bowden's I have obtained. I congratulate you on such friends in your vicinity. Mr. Howe's introduction into the ministry I rejoice at. I have scrawled, till I am weary & ashamed; therefore, till a better opportunity, adieu!

Dear Sir, your very affectionate
friend & brother
Jos. Jackson

P.S. I hope that extreme admirable occupation has not entirely excluded me from your thoughts that I never hear from you.

J.J.

Superscription:
The Revd Dr Hobart, New York.

Kind attention
The Revd J. Kewley.

ANNOTATIONS

John Kewley.
See sketch which precedes his letter of October 8, 1812.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Mr. Bissell.
It has been impossible to identify this gentleman.

William Hawley.
For notice see Volume III, page 255.

Religious Tracts.
For notice see Volume V, page 195.

James Kemp.
For sketch see Volume III, page 336.

Thomas Earle.
Mr. Earle may be Thomas, a son of the Hon. Richard Earle of Kent, and a descendant of James Earle of Craglethorpe, England, who settled in Maryland in 1683. His brother, Richard Earle, was for twenty-five years chief judge of the second judicial district of Maryland.

Hobart's Companion for the Altar.
For notice see Volume III, page 460, and Volume V, page 168.

Thomas Yardley How.
For sketch see Volume V, page 435.

Samuel Miller.
For notice see Volume V, page 394.

John Bowden.

See sketch which precedes his letter of August 15, 1809.

May Chamberlaine.

In addition to what has been said on page 523 of Volume V, these additional facts concerning May Chamberlaine and her family will prove of interest.

One of the earliest records of the Chamberlaine family in Talbot County, Maryland, is found on a mural tablet in Christ Church, St. Michael's: "In memory of John Chamberlaine, who departed this life June 1, 1721, in the thirty-first year of his age." It also bears his coat-of-arms, which is a shield on a lion skin surrounded by eight stars. The family was prominent socially and politically at "Plain Dealing," which was their ancestral home. The following inscriptions are in the private burying-ground on the estate:

"In Memory of Col. Thomas Chamberlaine of Talbot County, Eldest son of Samuel and Henrietta Maria Chamberlaine, who died May 13, 1764. Aged 33 years. This stone is erected by his Sorrowful Widow, Susanna Chamberlaine.

"Underneath lieth intered the Body of Mrs. Henrietta Maria Chamberlaine, late wife of Mr. Samuel Chamberlaine and eldest daughter of Col. James Lloyd of Talbot County. She Departed this life on the 29th Day of March, 1748, Aged thirty Seven Years, Two Months and three Days." [*Historic Graves of Maryland, p.* 210.]

From George A. Hanson's "Old Kent: Eastern Shore of Maryland," page 288, we learn that Thomas Chamberlaine, born 1658, married Ann Penketh.

Samuel Chamberlaine of Plain Dealing, Talbot County, born May 17, 1697, married Henrietta Maria Lloyd, January 22, 1729, daughter of Colonel James Lloyd and Ann Grundy. He died April 30, 1773.

Samuel Chamberlaine, born August 23, 1742, married Henrietta Maria Hollyday, January 15, 1772, and had issue, Anna Maria, Lloyd, May, Sarah Hollyday, Hannah Rebecca, Samuel, and James Lloyd. This second daughter, May, was the one alluded to by Joseph Jackson, and whose death occurred in October, 1807.

To R. Lloyd Chamberlaine of Baltimore, Maryland, the present representative of the family, the Editor is indebted for the additional information that follows.

JOSEPH JACKSON

From an article in the "Baltimore Sun" for Sunday, June 21, 1807, describing Bonfield, the home of the Chamberlaines, situated at the junction of Boone's Creek and the Tred Avon River, near Oxford, Talbot County, these extracts are taken:

"Bonfield was built in 1772 by Samuel Chamberlaine, the third son of Samuel and Henrietta Chamberlaine, of Plaindealing, the original seat of the family in America. At the time he was 30 years old.

"The estate on which the house is placed was originally of many hundreds of acres. It is beautifully situated just where Boone's Creek runs into the Tred Avon river. In 1852 the family became scattered and the two furthest portions of the old place, Bachelor's Point Field and Wood Field, were sold. The middle part, containing the land toward Oxford and the Tred Avon river, was kept, however, and constituted the estate which Mr. Balch has just recently bought.

"The house is built of stone for the first 12 feet, and the remainder is of frame, capped by a steep sloping roof. The ceilings are lofty, the main staircase is broad and easy of ascent, and the parlors are wainscoted. Closets of every imaginable shape and size reveal themselves in scores of unsuspected places.

"On the first floor, upon the east side, adjoining the dining room, is a large and quaintly carved buffet of semi-circular shape, in which the best china and glass-ware and all the silver heirlooms used to be kept.

"The most noticeable feature about the architecture of the house is the size and convenience of the cellars. They are not the dark and sepulchral dungeons of modern times, but light and dry and commodious. The house is surrounded on the south, west and north side by an artificial hill, the work of the army of slaves owned by Mr. Chamberlaine.

"The view from the top of the house is enchanting. To the north and northeast the Tred Avon winds away into dense woods, disappearing and reappearing. To the south the placid waters of Boone's creek touch the very edge of the lawn. If one looks to the west one can see the union of the Tred Avon with the Choptank. To the northwest Oxford, with its snowy cottages and shaded avenue, nestles in a bend of the Tred Avon.

"Samuel Chamberlaine, the builder of Bonfield, was a man of great force of character. 'His word was as good as his bond' and 'His oaths were oracles' are phrases peculiarly applicable to him. For in-

stance, before the outbreak of the Revolution Mr. Chamberlaine was a public officer in the State, and as such was obliged to take oath of allegiance to the Crown. His opinion of a bond was so high that he actually considered this binding throughout his life, and for this reason would not take part in the American struggle for freedom, although sympathizing with it." . . .

"Mr. Chamberlaine was methodical in all of his business relations, as the 'Records of Port Oxford' can testify. These, all written by his own hand, in the neatest and clearest type possible outside of a printing press, gave evidence of great particularity and preciseness not met with in these days of hurry. They were presented by his grandchildren, of Bonfield, to the Maryland Historical Society in 1879.

"The burial ground at Bonfield, situated in back of the garden, was first opened in 1811 to receive the remains of the founder of the house, Samuel Chamberlaine. His wife rests, however, not by his side, but with her great-grandchildren in the little chapel yard at Brookland. Two sons—Richard Lloyd (1830) and Samuel (1836)—and two daughters—May and Henrietta Maria—lie near their father at Bonfield; also his eldest son, James Loyd (1844), and his wife, Anna Maria Hammond, and their eldest son and daughter, Nicholas and Henrietta Maria Chamberlaine. Mrs. Samuel Chamberlaine, of Clora's Point, is there near her husband and her son-in-law, Mr. George A. Thomas."

ELIAS BAYLEY DAYTON

[From Elias Bayley Dayton]

Dear Sir,

WILL you be so good as to cause the enclosed letter for Mr. Ricketts to be put into the Mail for the British Packet. I understand that she is to sail tomorrow if the wind should permit.

I am every day expecting to have the pleasure of seeing you in y^e^ City.

Our love to Mrs. H. & believe me

Yours sincerely

E. B. Dayton.

[*Torn*] Town
17th Feb^y^ 1809.

Rev^d^ Mr. Hobart.

No superscription.

ANNOTATION

James Ricketts.

For sketch see Volume III, page 342.

[From William Pryce]

Wilmington March 2d 1809

Rev & Dr Sir,

As Dr. Kewley is just leaving this place for your city, altho I have materials in my head and the wish of my heart to write you a small volume, as I have only five minutes I must be very brief. I some time since sent to the care of Mess. Swords, 100 copies of Dr Kewley pamphlets Mr. P. examined &c. to sell on commission, as I have not time now to write them I will thank you to call and enquire what disposition they have made of them. Mr Kewley directs the proceeds to be remitted to me, as there is an open a/c between us on the subject, if you can give Dr. Kewley information while in your place you will oblige me—let me hear from you soon—our family are in health—present my love to your amiable consort, and may Heaven's richest blessings rest on you, & yours

In haste Affectionately yours

William Pryce.

Superscription:

Rev. John H. Hobart New York

Dr Kewley.

ANNOTATIONS

John Kewley.

See sketch which precedes his letter of October 8, 1812.

Thomas and James Swords.

For sketch see Volume IV, page 330.

Examination of Dr. Price's and Dr. Priestley's Sermons.

In 1790 William Keate, rector of Laverton, Kent, England, published

"A Free Examination of Dr. Price's and Dr. Priestley's Sermons, with a Postscript containing some Strictures upon an Address to the Opposers of the Repeal of the Corporation and Test Acts. London, 1790."

It is probably a reprint of the essential portions of this book which Mr. Pryce issued. Dr. Priestley, it will be remembered, spent the last ten years of his life in America, dying in Northumberland, Pennsylvania, in 1804.

[From John H. Jacocks]

New Haven March 6, 1809.

Revnd Dr Hobart

Dr Sir,

I WROTE you a few weeks since, in behalf of the "Committee of Publication" requesting you to make some additions to yr work on forms of prayer, & to leave out that part of it which treats on a third or Evening Service. The subject of adding to the work would not have been suggested, had I not understood you as saying that was yr intention. As to the Evening Service, the Committee presume you are not anxious to have it retained. They are very willing to publish it, with the exception just mentioned, should it meet yr approbation, without any additional remarks. Will you be good enough to write us without delay, since we are only waiting yr answer previous to its going to the Press. In behalf of the Committee, I am very respectfully

Yr obliged Servt

John H. Jacocks

Since writing you, instead of 150 persons chiefly with families, then stated as having conformed to the Episcopal Church, in this State, within a few months; it is believed I may be warranted in answering you, that an addition of 200 have followed their example. There are also, in many other Parishes, strong symptoms of disaffection to Calvinism; which, when well-grounded produces substantial converts to our Church.

The effrontery, sophistry & bombast of the *meek* Dr. Mason, it may be presumed from yr last Magazine, now occupy yr attention. His comments on Jerome's account of Episcopacy, & his analogical argument drawn from a supposed en-

quiry at a future period, what was the form of government, with which the U. S. commenced, furnish full evidence of his ability to sophisticate & mis-represent. But why do we talk of the writings or sentiments of the Fathers of the Episcopal Church, since the unassuming Doctor has *absolutely demonstrated* that the *Episcopal* claims cannot be supported from the testimony of Scripture!! The *humility*, *teachableness* & *self-abasement* of a rigid Calvinist are faithfully displayed, in almost every page of his work. How delighted must be his readers with his *puns* & *pure wit!* For instance, "Thus endeth the first lesson—Thus endeth the second lesson—So much for the Bishop. Now let us hear the Priests—" &c. Oh, how fine!! Not having his Magazine before me, I may not have his words in exact order; but I have done him no injustice. The Christian's Magazine is read by many of our Presbyterian Clergy, because it abounds with bitter invective against the Episcopal Church; but, by many of the best men of their communion, for its unabated rancor & total [*torn*] of the Christian's temper, it is severely reprobated. I am happy to see yr determination not to pursue him in the Churchman's Magazine. You can fill it with much more popular & important matter; altho the prominent subject, I am sensible, is of the utmost consequence. Controversy with such an opponent is liable to degenerate into personal altercation.

It has occurred to me, that our publication of the proposed work may be displeasing to Mr Mesier & in consequence, to yrself. Should this be the case, it is not my wish to publish it. With respect yr Sert

John H Jacocks

Superscription:
Revnd Dr Hobart, New York.

ANNOTATIONS

Publications of the Christian Knowledge Society.
For notice see page 155.

John Mitchell Mason.
For mention see Volume V, page 230, and for notice see page 107.

The Christian's Magazine.
For notice see Volume V, page 230.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Peter Mesier.
For notice see Volume II, page 377.

HOBART TO DAYTON

[JOHN HENRY HOBART TO ELIAS BAYLEY DAYTON]

New-York. March. 10: 1809.*

MY DEAR SIR,

I HAVE had four hundred Drs passed to your credit in the Branch bank, for w^c^ of course you can immediately draw. As I promised Cap^t^ Wade he should have the money as soon as possible, I will thank you to advise him that you will pay him the money as soon as the deed is made out, w^c^ I will thank you to see is such a deed as warrants the place free of incumbrance. The terms as stated in his letter to you are 300 Drs with addition of the interest to the 1^st^ day of April. He has taken y^e^ deed in his own name, would it not be well to have this deed as well as the one from him to me. It may be proper for you to write my name in your letter to him as I observe he spells it incorrectly and may not know my Christian name.

If you should not come over soon, I will thank you for a memorandum of your having rec'd this sum—

We are all tolerably well—Goodin has been sick with her headache since my return

yrs sincerely

J H HOBART

I sent the bark yesterday by one of the boats.

Superscription:

COL. ELIAS B DAYTON

To the care of Major Whitlock. Elizabeth town Point

Endorsement:

J. H. HOBART

10^th^ March 1809

* This letter is not among the MSS. belonging to the General Convention, but belongs to a private collection. ED.

ANNOTATIONS

Branch of the Bank of the United States, New York City.

The suggestion of Alexander Hamilton that a bank of discount and deposit should be authorized by the Congress of the United States was acted upon in the winter of 1790–91. Under a carefully drawn-up bill, which was prepared by Hamilton, warmly debated, but finally passed and approved by President Washington, the Bank of the United States was chartered February 25, 1791. Its chief banking-house was to be located in Philadelphia, but provision was made for branches in Boston, New York, Baltimore, Washington, Norfolk, and Savannah. Its authorized capital was ten million dollars, divided into shares of four hundred dollars each. The New York branch was incorporated by the legislature of the state in 1805. Its banking-house was located in Wall Street. Previous to 1830 it erected the marble building now the United States Assay Office, adjoining the Subtreasury. In 1809 its officers were: president, Cornelius Ray; cashier, Jonathan Burell; directors, Thomas Buchanan, Robert Lenox, John Murray, William Bayard, David M. Clarkson, Ebenezer Stevens, Charles Ludlow, Francis B. Winthrop, Oliver Wolcott, and David Gelston.

Jonas Wade.

Jonas Wade was a descendant of Benjamin Wade, who came to Elizabeth Town before 1675. He was a large land-owner and prominent in the affairs of the town. Captain Wade, as Dr. Hobart's acquaintance is styled, appears to have held much land in the town of Springfield. The purchase made from him in March, 1809, was of ten acres.

Hobart's Short Hills Estate.

The love of the country always shown by Dr. Hobart took expression in his purchase of property for a summer home in that part of the town of Springfield, New Jersey, known as the Short Hills from the many rounded eminences it had. Springfield is situate on a level plain, having part of the Orange range and parts of the first mountain range in full view. In 1738 there were three families and houses, those of Thomas Denman, Van Winckle, and Whitehead. A Pres-

byterian church was erected about 1747, which was burned by the British troops in their raid, June 23, 1780, when the wife of the minister was killed. The historian of Springfield shows that the site chosen by Dr. Hobart was historic.

At Hobart Hill is the site of the Old Sow, the minute gun which sounded warning to the farmers, and where was placed a signal beacon for the country lying between Summit Mountain and Morristown. Here has been placed a huge commemorative boulder. On its side facing Hobart Avenue has been placed a bronze plate bearing the following inscription:

"1776: Here in the time of the Revolution stood the signal beacon and by its side the cannon, known as the 'Old Sow,' which in times of danger and invasion summoned the patriotic Minute Men of the vicinity to the defence of the Country and the repulse of the invader. This monument is erected by the New Jersey Society of the Sons of the American Revolution and dedicated to the memory of the patriots of New Jersey, 1896."

William H. Tuttle, in his address at Hobart Hill, quoted the following passage from a letter of Dr. Ashbel Green, president of the College of New Jersey, who as a young man taught school in the neighbourhood:

"The alarm gun, an iron eighteen-pounder, was placed on the highest point of what was called Short Hills, in the neighbourhood of Springfield, New Jersey. Bishop Hobart after the war purchased the site and made it his country residence, a lofty pole was placed by the side of the cannon, with a tar barrel on the top which was set on fire when the gun was discharged. The report of the gun and the flame of the tar barrel were seen to a great distance in the surrounding country. The militia companies had each their place of rendezvous to which they hastened as soon as the alarm was given. The Short Hills were a kind of natural barrier for the camp and military stores at Morristown. A hundred men might have defended some of the passes over these hills against a thousand. A British detachment once reached Springfield and burned it, but no British corps ever ventured into the sand hills. On a clear day with a good telescope the city of New York may be seen from these heights. When encamped at Morristown General Washington occasionally rode to these hills to make his observations. The first time I ever saw him was on

one of these occasions. He was accompanied by the Marquis de la Fayette, as he was then called, who looked like a mere boy.''

Dr. Hobart's first purchase was in August, 1808, of four tracts of land on the highest elevation of the Short Hills, and included a small house. Colonel Elias Bayley Dayton, his brother-in-law, conducted the negotiations and then conveyed the property to Dr. Hobart. His second purchases were in the spring of 1809, when he added about forty acres to his farm. Dr. Hobart continued to purchase at infrequent intervals from 1810 to 1819, until he had enlarged his farm to one hundred and seventy-five acres. The estate continued in the family for eighty years, the last deeds by surviving heirs having been made in July, 1889. It is now known as Brantwood, and has been divided into small lots, on many of which attractive houses have been built. It is a suburb of the present settlement of Short Hills. The present condition of Bishop Hobart's home lot is thus noticed in Dr. Dix's ''History of Trinity Parish,'' volume iv, page 111:

''Through the courtesy of Mr. Charles W. L. Roche, we are able to present to our readers two views of the Bishop's place, which is now known as 'Brantwood,' and owned by Mr. Roche. Mr. Roche's present residence occupies the exact site of the house in which the Bishop lived and which was burned down some years ago. The view which we give of the old house is as it was a short while before it was burned.

''Mr. Roche's house is practically on the same site as that of the Bishop's Farm-house, and for practical as well as for sentimental reasons Mr. Roche used the foundation stones of the Bishop's house as far as they would go in his own, and as nearly as he could he preserved the original contour of the land about the house, together with the shrubs and shade trees which the Bishop planted, among which were some fine old specimens which he had imported from foreign lands. There was a cedar of Lebanon which was still alive when the present owner took up his residence there, but it has since died because the roots were in some manner interfered with. The trunk and some of the branches still stand and served as a trellis for vines. The Bishop also planted patches of lilies and rocket (the latter a flower somewhat similar to flox) which have spread over a large territory and which in Springtime make the hillside aglow with beauty. The Bishop was very fond of the locust tree and he planted

a number of them around his place, the result of which is very apparent for some miles around, as the seed-pods have evidently blown and gradually spread this tree to a great distance from the original spot.

"The second view gives a very good idea of how the grounds looked in Bishop Hobart's time. The estate of the Bishop contained about 175 acres. In digging about the place the present owner recently found the key to the old house and the Bishop's doorplate, bearing the inscription 'HOBART.' It is about ten inches long by four inches wide.

"The elevation is over four hundred feet and the steeple of Trinity Church can be seen plainly from the grounds. It is true that the spire of the old church was only 180 feet, while the present one is 284 feet, yet the complete absence of tall buildings near it made it conspicuous. The tradition, therefore, is very likely true that the Bishop used to be signalled from the church spire when his services were unexpectedly required."

Ephraim L. Whitlock.

For notice see Volume V, page 180.

[From John Churchill Rudd]

Eliz Town March 10, 1809.

My Dear Sir,

I DO not write because I shall please you by writing, but because I think I may be fully justified in so doing. Berrian, has evidently had a desire to prolong his stay; for to tell you the truth he has had very little of that pleasure which led him this way. He however was apprehensive that you would be displeased and would not conclude to stay till I promised to assure you that he would be prepared for his next performance before you. I think he is fully justified in staying when we consider how much perplexity he has of late endured, how long it is since he has been here, and above all, when you are told that it has been expected that he would remain till Monday, by those who were most pleased to see him, and felt the greatest interest in his society. He does not intend to render his visits either frequent or long. Add to all this, the reflection that you have once felt a similar solicitude, and I am confident your uniform mildness of disposition will lead you to excuse him.

Yrs. affectionately,

John C. Rudd.

Superscription:
Rev. Dr. Hobart, No 46 Greenwich St., N. Y.

ANNOTATION

William Berrian.

See sketch which precedes his letter of March 31, 1824.

ELIAS BAYLEY DAYTON

[From Elias Bayley Dayton]

Dear Sir,

I HAVE received yours of yesterday advising that you had deposited to my credit in the Branch Bank three hundred dollars which sum I have therefore credited to your account.

Yours truely

E. B. Dayton

Elizth Town
18th March 1809.

Revd. J. H. Hobart.

No superscription.

ANNOTATION

Branch of the Bank of the United States, New York City.

For notice see page 180.

[From James Robertson]

Philad[a]. 20 March 1809.

My dear John,

I WAS very glad lately, to hear from your brother that your self and family were well. I had entertained the hope through the winter, that I should have had the pleasure ere this time, of seeing you and my other friends in New York. There was nothing however, very pressing to take me there; and it seems the older one grows, it is the more difficult to leave home.

R. S. & Co. have some business of considerable magnitude to settle at Cincinnati, in the State of Ohio; and I believe it will be necessary to put it into the hands of a lawyer. I have been informed that there is a Mr. Jacob Burnet, formerly of New Jersey, who resides there, and that his standing is very respectable; and we are therefore inclined to employ him. It has occurred to me, that I have seen a person of that name, as an acquaintance of yours, when you first went to Princeton; and I think too when I formerly saw more of you, than I have done of late years. I have heard you speak of him as a correspondent. If I am right in my conjectures, and if it would not be giving you too much trouble, I wish you would write a few lines to him (and send them to me) saying that you know us, and that you would be gratified by his attention to our business.

I am very well aware, that even the best of professional men, in the discharge of their professional duties, are not much influenced by such considerations; but I have known some instances where men's exertions were greater, when they felt any personal concern for the parties who employed them. As

I mentioned before, the business is considerable; and I wish every thing to be done, to give it a fair chance.

I hope you will excuse this trouble. Remember me to Mrs H. and believe me to be

Affectionately yours,

JAMES ROBERTSON.

Superscription:

REV. DR. JOHN H. HOBART, New York.

ANNOTATIONS

Robert Smith & Co.

For sketch of Robert Smith see Volume I, page 34.

Jacob Burnet.

For notice see Volume I, page 21.

HOBART CORRESPONDENCE

[From Elias Bayley Dayton]

Elizth Town 28th March 1809.

Dear Sir,

I HAVE received your letter by Mr. Rudd & will do as you request with respect to the informg Morehouse & procurg a Cart.

Heyer—who is now living in the house purchasd of Taylor, has a desire to continue in it & to work the land on shares or in any other way that you & he can agree upon—he wishes also to work for you occasionally as a common labourer.

I wish you to send nine or ten dozen of empty Cider Bottles, which may be done by the Sloop Maria Captn Nesbit now in the City. I shall want as many as 3 Gross of *good* Corks which might be had last season of a superior quallity at the Porter Vault in John Street.

Yours truely

E. B. Dayton.

Revd J. H. Hobart.

Superscription:

The Rev. Doctr Hobart, No 46 Greenwich Street, New York.

ANNOTATIONS

John Churchill Rudd.

For sketch see Volume III, page 428.

Mr. Morehouse.

There are no particulars available concerning this person.

Mr. Heyer.

Heyer was evidently a workingman or labourer on the Short Hills property purchased by Dr. Hobart.

Nehemiah Taylor.

This gentleman was a resident of Springfield, New Jersey. Bishop Hobart purchased a portion of his Short Hills farm from him in 1812. He is probably one of those from whom Colonel Dayton bought the four tracts originally conveyed to Dr. Hobart in 1808.

Sloop Maria.

No mention of this sloop has been found in the advertisements or notices of the time.

Captain Nesbit.

No particulars concerning this gentleman are available.

[From John Churchill Rudd]

Eliz Town, Apl. 10: 1809.

My Dear Sir

Mr. Chapman has informed me that you will be at leisure on Sunday the 23.rd I write this to ask whether you contemplate spending that day in the Country, whether you would be disposed to fill my place here that I may visit a vacant parish. Your answer would very much oblige me, as in case you can officiate for me, I shall wish to convey the earliest information to the parish I intend to visit. As I wish to go to Shrewsbury, my notice should leave here on Wednesday next if possible. Not doubting of your disposition to accommodate me, I am

Affectionately yours,

John C. Rudd.

Superscription:

Rev. Dr. Hobart, No. 46 Greenwich St., New York.

ANNOTATIONS

James Chapman.

For sketch see Volume V, page 343.

Christ Church, Shrewsbury.

For notice see Volume V, page 348.

WALTER SMITH

WALTER SMITH was a merchant of large resources trading with various parts of the world. His home was at No. 7 Murray Street, New York. Early in the nineteenth century he formed a friendship with Joaquin Monteiro, a native of Portugal, who came to New York in 1796, and commenced business as a merchant. His transactions for several years were extensive and profitable. In 1804, upon one venture which included the purchase of a schoooner and several exchanges of cargo in South America and the West Indies, he cleared one hundred thousand dollars. Mr. Monteiro's credit was high, and merchants did not hesitate to sell him whatever goods he desired and take his note in payment. In his "Old Merchants of New York," in volume v, page 62, Walter Barrett says of this Portuguese:

"He imported 1,985 gallons of the choicest Madeira, 16 pipes in the brig 'Luna,' for his own table. He never paid the duty. He had a friend named Walter Smith, a merchant, who lived in 7 Murray street. He afterwards sold this wine for $250 a pipe, or $4,000.

"He purchased November 8, 1804, of old Irish, importer, Irish linens, at a cost of $3,874. He sold them the same week at auction, for $2,500.

"He purchased one day of Martial Laforque & Co., 10,000 pieces of nankeens for 88 cents each, $8,800. He never paid them a cent, but hypothecated the nankeens in the Merchants' Bank as security for his notes.

"He borrowed of his friend, Walter Smith, in one year, $85,100. He was supposed to have paid him in the goods he had bought from other merchants, and that were traced to Smith. He got out of Richard Varick and W. W. Woolsey, directors of the Merchants' Bank, $26,735. He got out of other parties enough to make up $40,000."

It is probably to his connection with this rascally Portuguese and to his heavy losses through him that Mr. Smith alludes in his letter to Dr. Hobart. The operations of Mr. Monteiro reached nearly a million dollars, which were never recovered. Mr. Smith was involved in only the earlier ventures of this man, and appears to have been ruined by him. Monteiro duped the principal merchants and business men in New York. Owing to his position as Portuguese Consul he could not be arrested. When the Portuguese government removed him he was

at once arrested and cast into prison. His operations were all on a great scale, but in the end he never paid his creditors a single cent.

[From Walter Smith]

Sir:

YOUR letter of the 7th Instant should not have remained so long unanswered, had not its contents been such as completely to incapacitate me from sooner composing my mind to write you a reply. The severe repulse which it contains, was so contrary to my expectations, that it is not possible for me to convey an idea of the effect it has produced.

You refer me to the rubrics before the communion service, to shew that no person can be admitted to the communion, with whom the congregation may have any reason to be offended: and state that you are apprehensive the pecuniary difficulties in which I have lately been involved, have made such impressions on the minds of many, as would subject the church to animadversion, were I admitted *at present* to the communion, and probably would offend some of the congregation: That the same remarks would also obviously apply to my receiving at present the sacrament of baptism.

Have you Sir reason to believe that I am an open & notorious evil liver, or that I have done any wrong to my neighbours etc., etc., and if you have, does not the rubrics go on to state, that such person shall not come to the Lords Table, until he has openly declared himself to have truly repented etc., etc. Is not also the receiving the sacrament of baptism, an open confession of sin, and promise of amendment? And when the Minister gives warning for the celebration of the holy communion, he says, if any man say I am a grevious

sinner, and therefore am afraid to come, wherefore then do ye not repent and amend? certainly this is an invitation to grevious sinners to repent and come to the table of our Lord.

I have never yet known a person who has not met with great pecuniary difficulties whose conduct has escaped severe censures, and whose situation did not generally prevent their obtaining that redress, which under other circumstances they might receive: this has been my case: many things as untrue as they are illiberal have been said of me, which my want of pecuniary resources, have compelled me to pass without notice. I acknowledge that my conduct in some instances has been imprudent, and censurable, but never criminal: however there have not been persons wanting, to exagerate those imprudencies, into criminalities: But if all my enemies have asserted, were *true* (which I aver is not the case) I should not calculate that the church would reject from her bosom, the true and sincere penitent.

If your information concerning me is derived from a publication lately made, in which myself, with several Gentlemen of the first respectability are slandered: I will only state, that the publication is a gross libel, and the author of it is about to receive that punishment he justly merits. While on this subject I will mention a circumstance, which will at least show, that I have been greatly calumniated. When my pecuniary difficulties first commenced, (upwards of three years since) two Gentlemen, (who if any had cause of complaint against me, they assuredly had,) were extremely hostile towards me, and made many observations greatly to my disadvantage; these Gentlemen, a year afterwards called on me, without any solicitation or remonstrance on my part, and stated, that owing to impressions which they had received from persons who they supposed entitled to credit, they had said many

things against me, which recent information satisfied them I had never merited, as they were convinced I was more sinned against than sinning: These Gentlemen from being my greatest enemies became my real friends.

I shall trespass more on your time than I intended, when I first began this letter, but as two of my family may possibly wish to commune with the church; on their account as well as my own I feel it my duty to make these observations.

I assure you Sir that my application was not the impulse of the moment, and made without duly weighing the solemn engagements to be entered into by persons receiving those holy sacraments; nor also without properly considering the anathema denounced against those who unworthily receive them: But Sir I have passed more than one year in constant prayer and supplication to God to "create and make in me a new and contrite heart, that worthily lamenting my sins, and acknowledging my wretchedness, I might obtain from the God of all mercy perfect remission and forgiveness;" and that by the blessed influence of his Holy Spirit, I might have a "right judgment in all things."

We have many instances in holy writ, of our blessed Saviour and his Apostles, receiving with kindness, the greatest sinners, even on the first signs of penitence.

I will mention the case of the woman taken in adultery, who was accused by the Pharisees before our Saviour; the Pharisees persisting to know his opinion, the Saviour says, "He that is without sin among you, let him first cast a stone at her." struck with the justness of the reproof to themselves, "and being convicted by their own conscience," the Pharisees went out one by one, and the woman was left alone with our Saviour, who then said "Woman where are those thine accusers? hath no man condemned thee? she answered no man

Lord. And Jesus said unto her neither do I condemn thee: go and sin no more." A Divine of celebrity observes, that our Lord here shews us, that he would rather have men to condemn themselves, than accuse others; and to examine their own lives, rather than to censure the faults of their brethren. And that the mildness wherewith our Saviour treated this woman, had perhaps a greater effect in disengaging her from her evil course, than all the severity of the Law. This Divine also thus concludes, The Church therefore, in immitation of our Saviour, discourages not the *greatest Sinner* from hopes of mercy, on the least signs of contrition. She has thought fit that this sentence of our Saviour, "Let him that is without sin, cast the first stone," should have at least as great an effect on the hearts of Christians, as it had on the Jews; and that the *piety* of such should yield to those *words*, to which the others hardness was obliged to yield.

I will also state the case of Mary Magdalen, who was notorious for the irregularity of her life, but of whom, immediately on her evincing signs of contrition, our blessed Saviour, addressing himself to the Pharisee (who was astonished that he should not know the Woman was a sinner, supposing in that case he would have reprimanded her) says, "her sins which are many, are forgiven, for she loved much:" Then addressing himself to Mary said "Thy sins are forgiven."

How affectionately does St. Paul write for Onesimus, who having run away from, and robbed his master, becoming penitent, is received by St. Paul, who writes to Philemon thus, "I beseech thee for my Son Onesimus, which in times past was to thee unprofitable, but now profitable to thee and to me, whom I have sent again: thou therefore receive him that is mine own bowels; for perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as

a *servant*, but above a servant, a *brother* beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord? If thou count me therefore a partner, receive him as my self. If he hath wronged thee, or oweth thee ought, put that on mine account; I, Paul, have written it with mine own hand, I will repay *it*. It appears that St. Paul afterwards entrusted Onesimus together with Tychicus with his epistle to the Colossians, whom he there calls a faithful & beloved brother: who should make known unto them all things which were done at Rome. In this case we do not hear that the church of Christ, then in its infancy, was under any apprehensions from admitting a penitent sinner to its communion.

You will perceive Sir that according to those instances, I have cited from the scriptures, that I could not have apprehended the repulse contained in your letter, and that too particularly when you state that you have seen nothing in me, calculated to inspire you with distrust for my motives.

I have written this letter, partly to vindicate myself from presumption or impropriety in the application I have recently made you: After much doubting, much diligent searching the scriptures, and overcoming the prejudices of education; I am convinced in my own mind that the episcopal is the true church of Christ; with these impressions Sir, I would sooner suffer any privations, than subject that church, which commands my most ardent veneration, to animadversion; or offend any of its worthy members.

I thank you Sir for saying you can consult the Bishop, and your Brethren on the subject, should I wish it. It is not my wish Sir. The cause of my troubling you so frequently, was that I had not the pleasure of an introduction to any other of the Episcopal Clergy.

I hope you will pardon the trouble I have given you; and

request you to believe, that I shall ever pray for the welfare of the Church: and altho I may not by you Sir, be thought worthy to become a member of it here on earth; I entertain a joyful *hope* of hereafter realising those great and precious promises held out to all those who truly repent, and unfeignedly believe.

With due respect
I am Sir
Your obd. Servt
W. SMITH

April 11th 1809.

REV. J. H. HOBERT D.D.

Superscription:
REV. J. H. HOBERT D.D.

[From John Churchill Rudd]

Eliz. Town, Ap. 14: 1809.

My Dear Sir,

I Should be very happy to officiate for Mr. Bartow at Bloomingdale, but my duty seems to direct that the vacant parishes here should have my services whenever it is in my power to render them. Piscataway only 14 miles from this has had no service but what I have rendered for the last year. I wish much to go there on the 23rd as now, I shall not have time to send word to Shrewsbury, where they have I believe had no service, for a year, and where the holy Comn. has not been administered in three. But, if by going to Bloomingdale I can have my pulpit filled on either the *last* Sunday in this Month, or on either of the two *first* in the next. I will go with the greatest pleasure, as in that case I can spend a Sunday at Shrewsbury before the setting of ye Convention. If there is no probability of this, I think I ought to embrace the 23rd, for being at Piscataway. You can form a conclusion from the above, and if you come out on Monday, next, I shall have your determination in proper time.

Yrs. sincerely,

John C. Rudd.

Superscription:

Rev. Dr. Hobart No 46 Greenwich St., New York.

ANNOTATIONS

John Vanderbilt Bartow.

For notice see Volume V, page 552.

JOHN CHURCHILL RUDD

St. Michael's Church, Bloomingdale.

For notice see Volume V, page 401.

Christ Church, Shrewsbury.

For notice see Volume V, page 348.

ASA EATON

ASA EATON was born in Plaistow, New Hampshire, July 25, 1778. He graduated from Harvard College in 1803. While in college he pursued a course in theology, and after his graduation accepted, October 23, 1803, an offer from the vestry of Christ Church, Boston, to act as lay reader, the parish then being vacant by the resignation of the Rev. Samuel Haskell. So acceptable were his services that he was asked to become rector. He was made deacon in Trinity Church, New York City, by Bishop Moore, Wednesday, July 31, 1805, and on the following Friday, August 2, was ordained priest in the same church by the same Bishop. Under Mr. Eaton the ancient parish enjoyed great prosperity, and after an incumbency of twenty-four years he resigned in 1829 and became city missionary in Boston. In 1837 he removed to Burlington, New Jersey, and was associated with his friend, Bishop Doane, in the charge of St. Mary's Hall. In 1841 he returned to Boston, but took no parochial charge. In 1844, upon the organization of the Church of the Advent, Boston, of which his successor at Christ Church, the Rev. William Croswell, became the first rector, he identified himself with that parish, and often assisted in the services. It was also his lot to offer the commendatory prayer by the side of Dr. Croswell when he was stricken with apoplexy before the altar of the Church of the Advent, Sunday, November 9, 1851. Dr. Eaton attended the funeral of his dear fellow priest and friend, the Rev. Dr. Harry Croswell, father of William Croswell, at New Haven, March 17, 1858. The fatigue of the journey, with the cold and exposure at the grave, brought on an illness from which he did not rally. He died at his home in Boston, March 24, 1858, in the eightieth year of his age and the fifty-third of his ministry. His son, the Rev. Dr. Theodore A. Eaton, was for many years rector of St. Clement's Church, New York.

ASA EATON

[From Asa Eaton]

Boston April 22. 1809.

Revd. & Dear Sir,

PERMIT me to introduce to your acquaintance, & recommend to your friendly notice, Mr. ——Ripley, the bearer of this. He is the Son of a respectable, dissenting clergyman, now settled in Concord Ms. He is travelling to Baltimore, where he has been invited, as he informs me, to officiate in an Episcopal Chh. & where he contemplates, offering himself for holy orders. Any attentions you may find it convenient to pay this gentleman, will be gratefully acknowledged by,

Dear Sir, your friend
and brother in ye gospel
Asa Eaton.

J. H. Hobart D.D.

Superscription:
Revd John H. Hobart, D.D., New York.
Mr. Ripley.

ANNOTATION

Samuel Ripley.

Samuel, the eldest son of Ezra and Phoebe (Emerson [Bliss]) Ripley, was born at Concord, Massachusetts, March 11, 1783. His father, a native of Woodstock, Connecticut, a graduate of Harvard College in 1776, and minister of Concord from 1778 to his death in 1841, in his ninety-first year, was one of the strong and able Congregational ministers who adopted Unitarian views and carried his congregation with him. The monument commemorating the "Concord Fight," April 19, 1775, stands near his old home on land given by him. His son was well prepared for college in the schools of Concord, and graduated from Harvard College in 1804. He taught school for some years, principally in the South. It is not known from any docu-

ments now extant, how far he proceeded in his quest for holy orders in the Church, but a letter from Dr. Bend of Baltimore in June, 1809, shows that he was admitted as a candidate. On his return from Baltimore, in the fall of 1809, he was ordained as pastor over the Congregational Church at Waltham, Massachusetts, November 22 of that year. He died suddenly of heart disease on his way from the railway station, November 24, 1847, in the sixty-fifth year of his age. Ralph Waldo Emerson says of him: "He was a man of ardent temperament, frank, generous, affectionate, public spirited, and with a humble estimate of himself."

DAVID ENGLISH

[From David English]

George Town Col[a]
April 25. 1809

Rev[d]. & Dear Sir

Mrs Ann Smith who will be the bearer of this is a pious lady in the communion of your church. She resided many years in this Town & was engaged in the Education of young ladies & was highly approved of as a teacher. Her daughter M[rs] Jane Wiley assisted her several years. She proposes to open a school in New York where she has been some time settled. She is a Lady of amiable & engaging manners & very competent to undertake so important a charge. I beg leave to recommend her to your notice & patronage. Your desire of doing good will induce you to aid a worthy Lady in so important a task. The circumstance of her belonging to your church will be an additional inducement. I trust M[rs] Hobart will assist in aiding the School at its outset. M[rs] Wiley's assiduity & acquirements will retain & encrease the number of pupils. M[r] Lyle knows the reputation of M[rs] Smith & M[rs] Wiley confer with him & M[r] How and you cannot fail in doing a benefit to your Parishioners by procuring so worthy a Teacher for their Daughters.

Your attention to this will oblige

Your friend and Ob[t].
Servant
David English

Superscription:
The Rev[d] D[r]. J. H. Hobart, Greenwich St., New York
M[rs] A. Smith

ANNOTATIONS

Ann Smith.
The directories for the city of New York for the years 1809 and 1810 do not give the name of any Mrs. Ann Smith in connection with a school.

Jane Wiley.
No particulars are available respecting this lady.

Thomas Lyell.
For sketch see page 15.

Thomas Yardley How.
For sketch see Volume V, page 435.

[From David English]

George Town April 25 1809

Rev^d & Dear Sir,

YOU knew I was about to return to this place. I have entered into a different line of business from what I intimated to you. By the advice of some of M^rs E. friends I commenced business in the Grocery & Flour line. This is a considerable flour market being at the head of the Potomak navigation as respects Sea Vessels & yet having boat navigation for 200 miles thro' a very fertile & fine wheat country. I saw M^r Mercer here in the winter but he was just setting out on his return home so that I had only a few minutes conversation with him.

When M^r Sears died I had it in my mind to write to you, he has left a family unprovided for. I have been informed the father of M^r S. is a man of considerable property & that he

has but one child remaining. Whether he will do any thing for his sons family is yet to be ascertained. Could not you thro some friend at New Ark have him sounded on the subject and the advice of some friends might induce him to do what he would not if left to himself. The Rev^{d} M^{r} Gibson of Alexandria preached M^{r} Sears' funeral, he was very much affected & I have seldom witnessed more tears on the like occasion.

M^{r} Addison is now the Parson of the Parish here. You know something of his character. He proposes to teach a certain number of boys. M^{r} Addison had a large estate but I believe he is not well calculated to manage it to advantage.

The recent arrangements made between our Sec^{y} of State & M^{r} Erskine for restoring intercourse between G Britain & the U States, will have an effect to raise M^{r} Madison in the estimation of his political opponents. I hope he will have magnanimity enought to become the Presi^{t}. of the the U States & not make himself a party President. It is said it was M^{r} M. intention to make M^{r} Gallatin Sec^{y}. of State but that it was resolutely & pertinaciously opposed by M^{r} Giles. It is also said M^{r} Gal^{n} was much mortified as well as disappointed. M^{r} R Smith was not looked upon as a man of talents above mediocrity. The Gentlemen of the navy however appear to think him quite competent to the duties of the important Station to which he has been elevated. The late negociations were conducted here with great secrecy. The news became known to a few persons on the evening of the 19th & expresses were dispatched to Baltimore for the purpose of purchasing flour. Several thousand barrels were procured at from 6 Dol. to $6.75.

I have taken the liberty of giving a letter to M^{rs} Smith recommending her daughter to your notice & patronage as a

Lady of amiable manners & very competent to undertake the charge of a Female School. Mrs Wiley does not propose to establish a Boarding School but one of Day Scholars. I trust you will not only have it in your inclination but also in your power to render her assistance in establishing a School.

Mrs Smith the mother is a pious & exemplary Lady & her daughter a very worthy & deserving woman who has two Sons to provide for. Remember me respectfully to Mrs Hobart and believe me your sincere

friend

DAVID ENGLISH

Mrs Smith is in the Communion of the Episcopal Church.

Superscription:
THE REVD. J. H. HOBART, Greenwich Street, New York
Mrs Smith

ANNOTATIONS

Sarah English.
For mention see Volume I, page 161.

Charles Fenton Mercer.
For sketch see Volume III, page 94.

John Johnson Sayrs.
By Mr. Sears, David English meant the Rev. John Johnson Sayrs, who was a native of Newark, and who became rector of St. John's Parish, Georgetown, Maryland, in 1804. He died January 6, 1809. For sketch of him see Volume I, page 19.

William Lewis Gibson.
For notice see page 60.

Walter Dulaney Addison.
Walter Dulaney, the eldest son of Thomas and Rebecca (Dulaney) Addison, was born at Annapolis, Maryland, January 1, 1769. At the

age of fifteen, with two of his brothers, he was sent to England to be educated under the care of his uncle, Dr. Jonathan Boucher, the well-known folk-lore scholar, sometime a clergyman in Virginia and Maryland, and tutor to John Parke Custis, the stepson of Washington. Mr. Addison returned to Maryland in 1789, after five years of private tutors and good schools. He studied for the holy ministry under the direction of Bishop Claggett, and was made deacon "in the Parish Church of Saint Peters, Talbot," May 26, 1793.

This was the first ordination by the Bishop of Maryland. Mr. Addison took charge of Queen Anne Parish, Prince George County, and soon developed a more intense and devotional spirit among his parishioners. He set himself very strongly against the profanity, gambling, duelling, and large public balls, then prevalent. Many of the clergy were then as self-indulgent as other gentlemen. One of his first acts was to secure the passage by the Convention of the diocese, in 1793, of a stricter canon on clerical conduct. Mr. Addison was ordained priest by Bishop Claggett in due course. In addition to his clerical duties he opened a school in the family mansion, Oxon Hill, of which he was the principal, with several masters. In 1796 he resigned his parish and devoted himself to the school, officiating frequently for his brethren. In 1799 he became assistant minister, and in 1805 rector, of his native parish of St. John's, Prince George County. In 1809 he became rector of St. John's, Georgetown, which he had been instrumental in founding ten years before. He was earnest, diligent, active, and had the warm affection of his people. He lived in Christian peace and unity with all sorts and conditions of men. A severe affection of the eyes in 1817 resulted in total blindness in the following year. The Hon. Francis S. Key, author of the "Star-Spangled Banner," a prominent member of the parish, was made lay reader at his request and that of the vestry, and rendered efficient service. Mr. Addison resigned in 1821, and was succeeded by the Rev. Stephen H. Tyng. He took charge of Addison Chapel and Rock Creek Church for two years, and then after an urgent request by his old flock returned to Georgetown, where he remained until 1827, when he permanently retired from the active duties of the ministry. From 1830 to 1847 he lived in Washington, and then removed to Baltimore, where he died at the home of one of his sons, January 31, 1848, in his eightieth year.

For many years he was a member of the standing committee and

deputy to the General Convention. The Rev. Dr. Ethan Allen says of him: "Mr. Addison was a man of great modesty and unaffected humility, and at the same time of the most unwavering faith."

Great Britain and the United States, April, 1809.

The course of public affairs at the close of the second term of Mr. Jefferson and the commencement of that of Mr. Madison was both erratic and perplexing. England had claimed the right to search American vessels for British sailors. This was resisted and led to the famous embargo.

A competent writer says: "Commercial warfare failed, the embargo was repealed, and Jefferson, having hopelessly estranged the foreign relations and brought the country to the verge of civil war, retired to private life defeated and broken, and leaving to his successor, Madison, and to Gallatin the task of extricating the nation from its difficulties. From 1809 the new administration, drifting steadily toward war, struggled from one abortive and exasperating negotiation to another. [*Encyclopædia Britannica, ninth edition, vol. x, art. on Albert Gallatin.*]

David Montagu Erskine.

David Montagu Erskine, who in April, 1809, had been recently appointed British Minister, was the eldest son of the famous Lord Chancellor. He was young, confident, friendly to the United States, and disposed to construe his instructions liberally. Robert Smith, the new Secretary of State, was from Maryland. Mr. English in this letter reflects the public opinion of the day in regard to his weakness and unfitness for the position, which has also been the verdict of modern historians. Mr. Erskine was soon recalled, and his agreement with the President repudiated by the British Prime Minister.

David Montagu Erskine was born in 1777. On December 16, 1799, he married Frances, daughter of General John Cadwalader of Philadelphia. He succeeded to the barony on his father's death, November 17, 1823. His wife, Frances, died March 25, 1843. He died March 19, 1855, and was succeeded by his son, Thomas Americus.

Albert Gallatin.

Albert Gallatin came from an old and noble family, first known in Savoy in the thirteenth century, and two hundred years after living in

Geneva, Switzerland, where they were the friends and associates of Calvin. With two or three other great families they ruled that city for many generations.

Born in Geneva, January 29, 1761, he was an orphan when only nine years old, and the sole survivor of his immediate family. He was well brought up and educated by his grandparents. He graduated from the College of Geneva in 1779. He declined to enter the army of the Margrave of Hesse, as his grandparents wished. In 1780, with a friend, M. Sevre, he came to Boston to hazard his fortune in the new Republic. No family or pecuniary reasons led Mr. Gallatin to leave home and friends. The unsettled state of the country, then in the midst of the Revolution, caused the young partners to fail in the business they had undertaken, and after spending a dreary winter in the Maine forests, they returned to Boston without any money. For a time Mr. Gallatin was instructor in French in Harvard College, but soon left for the frontiers of Pennsylvania and Virginia, where he engaged in teaching, and, like many at that time, speculated in wild lands. He married and settled upon a farm in western Pennsylvania, happy and contented; but the death of his wife after a few months caused him to seek forgetfulness of his grief in politics. It was at the height of the discussion of the adoption of the Constitution of 1787. Mr. Gallatin arrayed himself with those who opposed the federal idea of government and were first known as Anti-Federalists, afterwards as Republicans. He soon achieved success as a party leader in the state, and in 1793 he was chosen as United States Senator from Pennsylvania. The Federalist majority in the Senate declared his seat vacant upon a technicality as to the length of his citizenship.

In the "Whiskey Rebellion" in western Pennsylvania in 1794 Mr. Gallatin took a prominent part against the collection of the excise tax. But when he perceived that the frontiersmen could not be kept within legal limits, stopped the United States mail, seized letters, and were arraying themselves to resist the United States authorities, "with fine courage he faced the excited bands of riflemen who gathered at Redstone Old Fort on the 20th of August, 1794, and opposed with vigorous eloquence the use of force against the Government. He checked the excitement sufficiently to prevent bloodshed; but he was only just in time." [*Encyclopædia Britannica, ninth edition, vol. x, art. on Albert Gallatin.*]

In 1795 he was elected to Congress, and became a leader of the Republican party, especially in financial matters. Bitterly assailed by the Federalists, he held his ground, and advocated such measures as seemed to him to conserve the rights of the people.

When Thomas Jefferson became President, March 4, 1801, he made Mr. Gallatin Secretary of the Treasury. He managed its affairs with prudence and skill for twelve years, following substantially the policy inaugurated by Hamilton.

In all the measures which preceded the actual declaration of war against England he was the leading spirit, although circumstances forced him to act contrary to his own theories of a self-governing people. In 1813 he was appointed by the President as special envoy to Russia to obtain from that power its offered mediation. Although mediation failed, he remained in Europe, presenting the American cause, and was the chief upholder of the rights of the United States when the English and American commissioners met at Ghent in 1814.

In 1816 Mr. Gallatin became Minister to France, where he remained seven years with honour to himself and his adopted country. Returning in 1823, he found great political excitement. The use of his name as candidate for Vice-President on the Republican ticket with William Henry Crawford for President he allowed, but finally withdrew it, and temporarily returned to private life. In 1826 he was made Minister to England by John Quincy Adams, conducting some intricate negotiations with patience and success. Upon his resignation in 1828 he refused any further office. He removed to the city of New York, accepted a position which gave him a sufficient income, and devoted much time to historical and ethnological research. His "Indian Tribes East of the Rocky Mountains," 1836, and other works are still standard. He was a founder and first president of the Ethnological Society of America. From 1843 to 1849 he was president of the New York Historical Society. He died August 12, 1849, in the eighty-ninth year of his age, and was buried in Trinity Church-yard.

Mr. Gallatin, it is said, "was never a popular man, nor did he ever have a strong personal following, or many attached friends. He stood with Jefferson and Madison at the head of his party, and won his place by force of character, courage, application, and great intellectual power. His eminent and manifold services to his adopted country and his upright character assure him a high position in the History of the

United States.'' [*Encyclopædia Britannica, ninth edition, vol. x, p.* 40, *art. on Albert Gallatin.*]

In 1793 Mr. Gallatin married Hannah, a daughter of Commodore James Nicholson of the United States Navy. They had two sons, James and Albert Rolaz, and one daughter, Frances.

William Branch Giles.

William Branch Giles was born in Amelia County, Virginia, August 12, 1762. He graduated from the College of New Jersey in 1781. He studied law and practised in Petersburg for five years. He was elected by Congress from his district in 1789 and served for ten years, and also from 1801 to 1803. He was at first a Federalist, but opposition to the bill allowing the charter of the United States Bank made him a Republican, the term then used for those afterwards known as Democrats. He opposed the Jay Treaty and the war with France. In 1804 he was appointed to the United States Senate by Governor Page of Virginia, in room of Abraham B. Venable, who had resigned. He served by successive elections until 1815. He was Republican leader of the Senate until the deposition of "the coterie" by President Madison in 1811. He was governor of Virginia from 1826 to 1829. He died in Albemarle County, December 4, 1830. He published many political papers and letters in defence of his policy.

Robert Smith of Maryland.

Robert, a son of John Smith of Strabane, Ireland, who emigrated to Pennsylvania, was born in Lancaster County, Pennsylvania, in 1757. In 1759 his father removed to Baltimore, where he became a prosperous merchant and was prominent on pre-Revolutionary committees. He also was a member of the State Constitutional Convention in 1776, and a state senator from 1781 to 1791. The son was well fitted for college, and graduated from the College of New Jersey in 1781. He volunteered his services to the Continental Army, and was at the battle of Brandywine. After the war he studied law and opened an office in Baltimore. In 1789 he was a presidential elector, a state senator in 1793, and a member of the legislature of Maryland from 1796 to 1800. He was a member of the Baltimore city council from 1798 to 1801. In 1801 he was made Secretary of the Navy by President Jefferson. In 1805 he was made Attorney-General of the United States.

In 1806 he declined the office of chancellor of Maryland. In 1809 he became Secretary of State under President Madison. His conduct of affairs at a critical period was marked by rashness and timidity. Professor McMaster says of him in his "History," volume iii, page 339:

"Robert Smith, of Maryland, became Secretary of State. To describe this man as the free choice of Madison would be unjust to the President. He was forced into the Cabinet by that faction of the Senate which hated Gallatin and looked for leadership to Duane of the Aurora, and to Senators Giles and Samuel Smith. They had begun by demanding for him the Secretaryship of the Treasury, and Madison had thought for a while of giving way. But Gallatin would accept no other place; Madison could not spare him, and Smith was given the Department of State. Vain, talkative, wanting in discretion, ignorant of the duties of his post, he was wholly unfit for the great office, and in a few weeks the President was forced to add to the duties of an Executive, the duties of a Secretary of State."

Early in 1811 the President determined to assert himself and no longer be ruled by the little coterie of politicians which had for two years dictated the course of affairs in Congress and all appointments. It was composed of William Duane, Michael Leib, the brothers Robert and Samuel Smith, and William Giles. The President requested the resignation of Robert Smith and offered him the post of Minister to Russia, which had just become vacant by the resignation of John Quincy Adams. Mr. Smith angrily declined it, resigned his portfolio, and went home to Baltimore. He employed his time in writing an address to the people of the United States, into which he put abuse of the President and defended himself. It was regarded even by his friends as an ill-advised production. Mr. Smith spent the remainder of his life in the conduct of his law practice. In 1813 he was made president of the Maryland branch of the American Bible Society. He was provost of the University of Maryland from 1813 to 1815. He died in Baltimore, November 26, 1842, at the age of eighty-five.

Ann Smith.

For notice see page 204.

Jane Wiley.

For notice see page 204.

ROBERT GIBSON

THE name of this gentleman is not found in any published records of the city of Charleston, nor are any particulars concerning him available.

[From Robert Gibson]

Charleston, S. C., April 1809.

Dr Revd Sir!

I HAVE charged my Son who will hand you this, to do himself the pleasure of a call upon you, as he passes through N York on his way to Yale College, for the purpose of becoming a Student and pursuing such a course of Studies there, as will with the Assistance and Blessing of the Almighty fit him for the Ministry of the Episcopal Church, he has entered his eighteenth year and from his acquirements and a desire to pursue them, I anticipate the great happiness of seeing him in due time serving his Lord, and laboring in the same Vineyard in which you so conspicously shine,

With every Sentiment of Respect,

I remain Dr Sir,

Your humble Servant,

Robt. Gibson.

Superscription:

The Revd Doct. Hobart New York.

Pr.

Rob. Gibson junr

ANNOTATION

Robert Gibson, Jr.

Robert Gibson, Jr., entered Yale College in 1809 and graduated in 1812. He studied theology at Princeton, having abandoned his design

of entering the ministry of the Church. He was licensed to preach by the presbytery of New Brunswick, and served Presbyterian churches in New Jersey. In 1818 he was engaged in missionary work under the Presbyterian General Assembly in Mississippi. He died at Princeton, New Jersey, March 15, 1829, in his thirty-eighth year.

SARAH STARTIN

SARAH STARTIN was the widow of Charles Startin, who was the largest and wealthiest dry goods merchant of his time in New York. His store was at No. 225 Broadway, in the block now occupied by the Astor House. He died in 1804. His widow lived in a large and elegant mansion at No. 233 Broadway, adjoining the garden of John C. Vanden Heuvel, in the block between Barclay Street and Park Place. She was very highly respected, and noted for her unostentatious charities. She was a devout Churchwoman, and a member of Trinity Parish. She had a high esteem and veneration for Dr. Hobart. She died January 24, 1822.

In "The Christian Journal" for February, 1822, there appeared the following notice:

MRS. SARAH STARTIN.

DIED, in the city of New-York, on Thursday, the 24th of January, 1822, in the 75th year of her age, Mrs. Sarah Startin.

The language of truth would pronounce concerning this lady that she has left a bright example of every social and Christian virtue. Her heart, singularly kind and tender, was animated by the principles and hopes of religion, which controlled all her views, and regulated all her conduct. She lived to make others happy; and her soul was habitually elevated with gratitude to the Giver of all good for the blessings which she enjoyed; among which she principally ranked the disposition and the means of dispensing happiness. Her income was liberally devoted to objects of piety and benevolence, and particularly to the Orphan Asylum, which is largely indebted to her pecuniary aid, and to her long continued and faithful services. But it would be impossible to enumerate those many gifts of private beneficence, which were marked not less by kindness in intention, than by liberality and delicacy in the amount and in the manner. Unaffected and deeply sincere in her piety, she lived in constant communion with her heavenly Father in her private devotions, and especially in the ordinances of the Church, the worship of which it was her delight to attend not only on Sundays, but on the stated prayer days, and on the festivals and fasts of the week. She was always ready to aid in extending the principles and services of the Church to which she was

warmly attached, and of the interests of which she has not been unmindful in her testamentary bequests. Though she could enjoy the retrospect of a long life devoted to the service of God, and the good of others, her humility prevented the approving testimony of conscience from exciting a single emotion of vain glory; and she relied for acceptance only on the merits of the Divine Advocate with the Father. During a severe illness, and in extreme suffering, she would seek to still the groans of frail nature, by the consideration that her Saviour suffered more—and it was her prayer to her Father in heaven, that he would do with her as to his infinite wisdom seemed best. Excellent woman! long will those who enjoyed thy friendship cherish the remembrance of thy unaffected piety—thy considerate, kind, and tender benevolence—happy if in the imitation of thy virtues they can indulge the hope of meeting thee at the resurrection of the just.

There having been much conversation respecting the residuary legacy of the excellent lady whose death is recorded above, the Publishers have obtained a copy of the clause of the will directing the disposition of the said legacy, which, they are informed, will amount to from twelve to fifteen thousand dollars.

"And as to, for and concerning all the rest, residue and remainder of my estate, of what nature or kind soever and wheresoever not herein specifically given and disposed of, I give and bequeath the same, and every part thereof, unto the aforesaid Right Rev. John Henry Hobart, Bishop of the Protestant Episcopal Church in the state of New-York, his executors or administrators; upon trust, nevertheless, to place the same at interest on real security, or to invest the same in such of the public funds or stocks as he or they shall think most secure and productive, either in his or their own name or names, or else in the name or names of such trustee or trustees as he or they shall see fit to appoint; and, in like manner, from time to time, to invest or place at interest, in like stocks or securities, the interest or dividends arising therefrom, so as to produce as great an accumulation of principal as reasonably may be in the nature of compound interest, until he or they shall think proper to expend, apply, and lay out the whole of the said principal sum, or any part thereof, in any manner or way he or they, in their discretion, may think proper or necessary, or likely best to promote religion and learning, and to advance the interests of the Pro-

testant Episcopal Church in the United States of America. Provided, that in some college, academy, or seminary now established, or that may hereafter be established in some part of the United States, for the purpose of theological instruction, or for the purpose of general learning, or for both purposes conjointly, there be instituted a professorship bearing the name of my deceased husband, and to be denominated the Charles Startin Professorship, to the support of which a portion of the income of the principal of the aforesaid legacy shall be annually devoted; and provided also, that whenever the principal sum, to arise from the said legacy, shall, notwithstanding previous appropriations, so accumulate as to amount to $50,000, then the same shall be permanently appropriated and applied to one or more of the objects above specified, in the discretion of the said Right Rev. John Henry Hobart, his executors, or administrators."

Dr. Berrian in his "Memoir," after mentioning the permanent establishment of the General Theological Seminary in the city of New York in 1822, says on page 251:

"During this year also, a residuary legacy of considerable amount was left to Bishop Hobart by Mrs. Sarah Startin, in trust, for the purposes of promoting religion and learning in the State of New-York. A portion of it, agreeably to the will, was appropriated to the endowment of a professorship in Geneva College, bearing the name of her husband, and the income of the remainder was to be applied in such ways as the Bishop might deem most conducive to the interests of our Church. This bequest was likewise made in compliance with his suggestions and wishes. She was in a great measure free to dispose of her fortune according to her pleasure, for there was no material interference with it on the score of relationship or duty. She had no children of her own, and a suitable provision was made for an orphan whom she had adopted. Simple, prudent, and even economical in her habits, she had always been profuse in her bounty to others. Her respect for the Bishop amounted almost to veneration, and her attachment for his family was truly maternal. They had received many substantial proofs of her kindness during her life, and a still more important one was furnished by a liberal provision which she made in their behalf in her last will. She wanted to carry this farther, and to leave the whole of the residuary legacy, which the Bishop had

prevailed upon her to apply to public purposes, for his private benefit; but though she pressed it upon him with the greatest earnestness, yet, with a delicacy, disinterestedness, and consistency, which would not perhaps have been shown by most men, he decidedly opposed this diversion of it from its original and laudable designs. I received this account, shortly after her death, from the Bishop himself."

It will be remembered that the present name of Geneva College is Hobart College.

On page 108 of the "Memoirs of Mrs. Joanna Bethune," it is said:

"Mrs. Sarah Startin was one of those on whom, from the beginning of the institution in 1806, the asylum rested. Elected a member of the first Board of Trustees, she contributed her wisdom, faith, and courage during the difficulties of organizing the charity and bringing it before the Christian community for support. Mrs. Startin was the widow of an eminent English merchant, so holding a high place in society; and the estimation in which she was held as an intelligent, consistent Christian, enabled her to commend it effectually to the patronage of the best as well as the most influential people in the city, and thus contributed to make broad the foundations of its future great prosperity. At the first Mrs. Bethune cheerfully undertook the office of Treasurer, but her feeble health, with the cares of her family, compelled her to resign it at the end of two years, when (1809) Mrs. Startin was chosen to succeed her, and continued to serve until 1821."

On page 110 an extract from the Annual Report of the Orphan Asylum for 1822 is given:

"Since the last annual meeting the Board have been bereaved of their First Directress (Mrs. Hoffman) and late Treasurer, Mrs. Startin, to whom they were accustomed to look for counsel and assistance in every season of discouragement and doubt. In reflecting on the characters of their venerable associates, whose loss we now lament, we admire the bright example they afforded of active benevolence, and a piety steadfast as it was sincere, which warmed while it elevated the heart, and shone with great and greater lustre unto the perfect day. The memory of these ladies is deeply engraven on the hearts of the Board as they recollect the spirit of charity which pervaded their intercourse in life, and their unwearied diligence in accomplishing the plan of this Orphan Asylum, and rejoice to know that on them has descended 'the blessing of many ready to perish.'"

SARAH STARTIN

[From Sarah Startin]

Dear Sir.

YOUR favor of the 26 of last Month ought to have had an acknowledgment in waiting for your return. I hope you will excuse the omission. Enclosed is a Check for four hundred Dollars. The remainder shall be redy at the time you mention, do not trouble yourself with a Note until the whole is Paid. With sincere wishes for your long enjoyment of Health, and Comfort, and for success in all your undertakings. I remain dear Sir with Respect and Affection Yours

Sarah Startin.

B Way May 1st 1809.

No superscription.

Endorsement in Dr. Hobart's handwriting:
Sarah Startin. 1809.

HOBART CORRESPONDENCE

[From Joseph Grove John Bend]

Balt°, May 6, 1809.

Rev. & dear Sir,

NEARLY three months have elapsed, since you promised to write to me, on the subject of your magazine, as treated in my last; but your promise remains unfulfilled. I am sorry for it, as I am persuaded, that the plan, which I suggested, is the best, & I think that the interests of the work suffer from your delay.

I have received a letter from the Rev^d W^m H Wilmer, who has succeeded D^r Kewley in Chestertown, informing me, that the subscribers there are desirous of receiving the magazine still, & that he thinks he can probably procure many more. It will therefore be advisable for you to send in future twenty copies for Chestertown, instead of ten.

Your communication concerning Mr C has been treated, as you requested. The vestry dropt the idea of him; & after a long delay, they have elected D^r Moore. Within the last four months, there has been a gradually increasing opinion in his favour, which has now become pretty general; so that his appointment is generally acceptable. I sincerely lament, that the choice did not fall on the Rev. Mr. Beasley; but it unfortunately happens, that too few are able sufficiently to estimate such talents as he possesses, & too many are led by the ear, in choosing officers of the utmost importance.

Do you recollect, that you introduced me to Mr Coleman? Have the goodness to call upon him, & inform him, that I addressed him some months since, on the subject of a payment made for the Herald, through mistake, to a young gentleman, whom his clerk had, through mistake, commissioned to collect from the directors of the library, whom Mr Cole-

man promised me, in your presence, to supply with the paper gratuitously. As he has not, through want of leisure or inclination, been polite enough to answer my letter, though couched in the civillest terms, & postpaid besides, I will thank you to ask him either to send me a written answer, or to make to you such a verbal communication, as will enable you to give me one.

I remain, dear & Rev, Sir,

Your affe brother & friend

Josh G. J. Bend

Superscription:

The Revd John H Hobart, D.D. Greenwich Street, New York.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

William Henry Wilmer.

For notice see Volume III, page 466.

John Kewley.

See sketch which precedes his letter of October 8, 1812.

James Chapman.

For sketch see Volume V, page 343.

Richard Channing Moore.

See sketch which precedes his letter of June 25, 1814.

Frederic Beasley.

For sketch see Volume III, page 325.

William Coleman.

For notice see Volume V, page 298.

WILLIAM DAY

WILLIAM DAY was probably a small farmer or mechanic at Chatham, New Jersey. The allusion in the following letter is to the work being done at Dr. Hobart's recently purchased residence at Short Hills.

[WILLIAM DAY TO ELIAS BAYLEY DAYTON]

Chatham May 9th 1809.

SIR

PLEAS to inform Mr Hobert I have engaged a Painter to Doe his work he will begin on Tuesday I have a prospect of giting a good hand to work his place according to Request. Mr Hobert will pleas to call and see me when he comes to Chatham this from your friend

WM DAY.

E B DAYTON.

No superscription.

ELIAS BAYLEY DAYTON

[From Elias Bayley Dayton]

Elizth Town 12th May 1809

Dear Sir,

I HAVE received your letter by Potter & paid him $345. for the consideration money in the Deed, & 8\frac{75}{100}$ for manure. I have also sent you $20 by him. The Paint which you ask for was sent by Hyer the day before yesterday, the Oil was in readiness but he declined taking it.

A letter was enclosed to you yesterday afternoon, by Caleb Blanchard, from your brother, communicating the information of the death of your Sister.

Mr. Potter will deliver you some melon seeds.

Yours truely

E. B. Dayton.

Revd J. H. Hobart.

No superscription.

ANNOTATIONS

Demas Potter.

On May 11, 1809, Demas Potter and Mary, his wife, conveyed to Dr. Hobart a tract of land in the township of Springfield, New Jersey, containing three acres and a half, for a consideration of three hundred and fifty dollars.

Mr. Heyer.

For notice see page 188.

Caleb Blanchard.

Caleb Blanchard was a descendant of John Blanchard, whose name was sometimes written Blanshard or Blankshaw in early documents and ledgers. He was of French origin, and opened a general store in Elizabeth Town in 1700. In 1703 he purchased a house and lot for eighty pounds from Mr. Harriman. He held various town offices. He died after 1720. Several of his descendants were distinguished in the Revolution. There are no particulars available concerning Caleb Blanchard. It is possible that he continued the general store established more than a century before the mention of him by Mr. Dayton.

Mary Hobart.

The allusion of Mr. Dayton was to Dr. Hobart's sister Mary, who was born at Philadelphia, May 3, 1759. She was known in the family as "Polly." She is often mentioned in the letters of Mrs. Hobart to her son in Volumes I and II. She was for many years a helpless invalid.

JOHN ROWE PARKER

[From John Rowe Parker]

Boston May 20th 1809

Revd Sir

THE bearer a relation of mine is Mr Saml H Parker of the house of Munroe Francis & Parker of this place, their house have a considerable subscription for the "*Churchman's Magazine*" upon which subject Mr P will confer with you, whatever attention you may feel disposed to bestow upon this gentleman will confer a favour upon

Your friend & Humble Servt

John R Parker

No superscription.

ANNOTATIONS

Munroe, Francis & Parker.

For notice see page 149.

Samuel H. Parker.

This gentleman was a nephew of Samuel Parker, Bishop of Massachusetts, and married his daughter Mary.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

HOBART CORRESPONDENCE

[From Bela Hubbard]

New Haven May 22d 1809.

Revd. & dear sir,

I Sincerely thank you for introducing Mr. Chapman to my acquaintance, he is a pleasing modest & sensible young man, he gave yesterday good satisfaction in his performances in my Church to the Vestry parishioners and myself, and the Vestry having unanimously requested him to return in July next when if the terms of a durable settlement as an assistant in this Church should meet with his approbation I think we shall all be happy. I am dear sir with esteem & affection

yours &c Bela Hubbard.

Rev Dr. Hobart.

Superscription:
Revd. Dr. Hobart. New York.
favoured by
Rev Mr Chapman.

ANNOTATION

James Chapman.
For sketch see Volume V, page 343.

JAMES ROBERTSON

[From James Robertson]

Philad[a], 24 May 1809.

My dear John!

I Received your letter some time ago, enclosing one for M[r] Burnet. As I can receive no letters more acceptable to me than from you, they are always welcome, be the occasion what it may; and it seems I may consider myself fortunate, that business could extort one from you, especially after you were candid enough to say, that probably nothing else would have brought it so soon. As to the charge of my being no better than yourself in that respect—I am not ready to acquiesce in it, tho' perhaps the less I say about it the better.

Shall we see you here with your family this summer?

The recent change in your brother's family, the death of your sister, must have come suddenly upon you. Though all hopes of her recovery were long since at an end, yet her death, could not be viewed by her connection, without emotion. At the same time I cannot help viewing it as a favourable event. If she had not been conscious of great positive misery she had long since ceased to have any enjoyment, and could not fail to be a constant source of anxiety, and even be distressing, to her relatives. It must be a very great consolation to your brother that he has so faithfully, and dilligently attended to all her wants.

When I was in New York, I saw among your books a volume of sermons by Dr. Tucker of Gloucester. I have frequently tried since to get a copy of them, but without success. There are two or three of them, I want very much to read, so that if you can spare the vol. a few weeks, I wish you would send it by the bearer. I shall take great care of it and return it soon.

The bearer, M[r] Tarin, is in your brother's office. I suppose

he has a letter for you. He is a very genteel young man; and I am persuaded he is very faithful, as well as very useful to your brother.

When I first heard of his going to New York, I thought of sending for the book by him, and intended to write a long letter; but as usual, I did not begin it, untill he was almost ready to start. Perhaps sometime or other, I may do it.

Our friends here are all well, remember me to Mrs. H.

Yours Affectionately,

J. ROBERTSON.

Superscription:

REV^{D}. JNO. H. HOBART New York.

M^{r} Tarin.

ANNOTATIONS

Jacob Burnet.

For notice see Volume I, page 21.

Mary Hobart.

For notice see page 224.

Josiah Tucker.

Josiah Tucker was born at Langharne, Carmarthenshire, in 1711, and educated in St. John's College, Oxford. He was curate of St. Stephen's Church, Bristol, 1737; minor canon of the cathedral, rector of St. Stephen's Parish, 1749; a prebendary of Bristol, 1756; and dean of Gloucester, 1758. He died in 1799. His reputation rests rather on his political than on his theological works. He advocated a peaceable separation of Great Britain and the American colonies. The sermons to which James Robertson alludes are probably the six sermons published in 1772.

Mr. Tarin.

The name of this gentleman is not in the Philadelphia Directories from 1808 to 1813, nor are there any available particulars concerning him.

ELIAS BAYLEY DAYTON

[From Elias Bayley Dayton]

Elizth Town 24th May 1809

D^{R}. Sir,

THE price which I have usually paid for carting up your boards is one penny each, but it was by way of back loads & I am of opinion with Mr. Cotterill that if he comes down expressly for them he should receive 2^{d} each for them.

If you should want more & should not be in a hurry for them, they may be sent as back loads for 1^{d} each.

Yours Truely

E. B. Dayton.

Rev^{D}. Mr. Hobart.

Superscription:

Rev^{D} Doct^{R} Hobart at the Hills.

ANNOTATION

Mr. Cotterill.

Mr. Cotterill was evidently a truckman, or some person employed in connection with the building on Short Hills.

AMOS PARDEE

AMOS, the youngest child of Stephen and Mabel (Russell) Pardee, was born at East Haven, Connecticut, in 1770. He graduated from Yale College in 1793. He then studied theology, and was made deacon by the Rev. Dr. Bass of Massachusetts in 1798. He served the parishes in Pawlet and Wells, in the State of Vermont. He was ordained priest by the Rt. Rev. Dr. Jarvis of Connecticut, January 20, 1799. He became rector of St. Luke's, Lanesborough, Berkshire County, in 1802, and after his resignation of that parish, in 1813, did missionary work for many years in northern and western New York. He died at Caldwell, on Lake George, December 21, 1849.

Dr. Samuel Brenton Shaw, his successor, after an interval, at Lanesborough, says in his "Centennial Sermon," October 6, 1867, on page 11, that he was "highly esteemed by all who could appreciate unobtrusive worth and unpretending piety." His son Isaac was for long a clergyman in New York, and died in New York City in 1857. Particulars concerning him will be found in Volume III, page 493.

[AMOS PARDEE TO THOMAS AND JAMES SWORDS]

Lanesborough May the 24th 1809

DEAR SIR

I WISH you would send me Thomas Gisborn's and Theophilus St. John's sermons, if you have not got them, please to send me George Henry Glass and John Farrer's. I send you by the bearer, Mr Ezra Hall, eight Dollars to pay for them, and if there is something over give me so much credit towards the Magazines —

I would inform you that I have received no magazines since July & August and wish you to send me the remainder for last year by the bearer and I will endevour to collect the money for them as soon as possible and send it to you. I can not promise you that any Magazines can be disposed of the

present year in this place, though I should like to have one for myself —

Please also to send me six of Hobert's companions to the Altar, and three of his companions to the Fasts and Festivals, and I will dispose of them for you and send you the money.

your humble Servant AMOS PARDEE

T & J. SWORDS

Superscription:

T & J. SWORDS New York Pearl Street No. 160 —

ANNOTATIONS

Thomas Gisborne.

Thomas Gisborne was born at Derby, England, in 1758. He was educated at Harrow, and in 1776 proceeded to St. John's College, Cambridge. He was made deacon in 1781, and priest in 1782. In 1783 he received the appointment of perpetual curate of Barton-under-Needwood, Staffordshire. His home was Goxhall Lodge, near Barton. In 1826 he was made a prebendary of Durham. He died in 1846. Several of his publications became very popular. Among his works are:

Principles of Moral Philosophy. London, 1789. Fourth edition, to which is added Remarks relative to Slave Trade. 1798

An Enquiry into the Duties of Man in the Higher Rank and Middle Classes of Society in Great Britain. 1794, 1795

Walks in a Forest, or Poems. 1794. Second edition. 1797

Sermons on St. Paul's Epistle to the Colossians. 1816

The Testimony of Natural Theology to Christianity. 1818

An Enquiry respecting Love as one of the Divine Attributes. 1838

Theophilus St. John (Samuel Clapham).

Samuel Clapham published under the name of Theophilus St. John:

Original Sermons. 1790

Practical Sermons. 1803

Charges of Massillon, from the French. 1805
The Pentateuch or Five Books of Moses Illustrated. 1818

A notice of Mr. Clapham will be found in Volume V, page 197.

Henry George Glasse.

Henry George Glasse, whose surname was sometimes written Glass, was rector of Hanwell, Middlesex, England, from 1785 to his death in 1809. Besides sermons published between 1785 and 1805 his publications are:

Contemplations from the Sacred History, altered from Bishop Hall. Four volumes. 1793
Translations into Greek Verse of Mason's Caractacus. 1781–83; and Milton's Samson Agonistes. 1788

John Farrer.

John Farrer was a divine of repute. Among his publications are:

Hebrew Poems. 1780
America—A Poem. 1780
Sermons. 1801
Sermons on the Mission and Character of Christ, with those preached at the Bampton Lectures. 1804
Sermons on the Parables. New edition. 1809

Ezra Hall.

Ezra Hall was a descendant of Ambrose Hall, one of the original settlers of Lanesborough in 1754. He appears to have been a member of St. Luke's Church, of which Mr. Pardee was then the rector.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Hobart's Companion for the Altar.

For notice see Volume III, page 460, and Volume V, page 168.

Nelson's Festivals and Fasts.

For notice see Volume III, page 339.

JOSEPH PRENTICE

[From Joseph Prentice]

Athens, May 29th 1809—

Rev & Dear Sir,

IT is a long time since I had the pleasure of a line from you; excepting through the channel of the Magazine. I hope you enjoy health, & all the happiness, which the most perfect devotion to the interests of Religion can confer. I must plead necessity for troubling you with the enquiry whether the Commentaries of Patrick & Lowth, are within your knowledge, to be obtained? & if so at what price? Also whether Lawrence's Sermons, mentioned in a late pamphlet, intitled "a letter from an Old fashioned Churchman" can be obtained? I would wish likewise to ask if you know whether, the Sir George Macklin who lately fought a Duel in Philadelphia, is the Sir George Macklin, who preached near Newburgh, & whose cause was advocated by Mr Jones? If convenient to reply to these or any of these enquiries you will confer a favor.

Day after to morrow with the leave of Divine providence, I shall set out for a second visit to the Ch in Stamford & country adjacent. I spent about three weeks last Jany on duty in those parts.—

At that time made an appointment to preach at Durham, Windham & Blenham this week & on Sunday next to preach & Celebrate the Communion in the Ch. at Stamford, where it hath never before been given. The good which a pious & active Clergyman might do, sittled in that Country is altogether incalculable. Never was any service more gratefully received than was my poor labors among this people.

Scattered in the wilderness, & surrounded by raving & Wolf-like dissenters, they stand in the utmost need of a shepherd;

& I pray that God in his providence would send them one. I have involuntarily drawn your attention toward those remote corners of Our Lord's vineyard; but as I am pursuaded you feel interested in every thing that relates to our "Zion," shall make no apology.—

That your labors in the Cause of our Redeemer may be long continued, & your zeal in the defence of the "Faith once delivered to the Saints," attended with the Divine blessing, is the ardint wish & devout prayer of Your Friend & Brother in C^{t}

JOSEPH PRENTICE

N B. Be pleased to make my respects to Mrs Hobart; all my Brethren in New York are in remembrance, but should like to be mentioned particularly to Mr Lyel & Mr Chapman—

Superscription:

THE REV. JOHN H. HOBART. D.D. N. York

p^{r} fav^{r} of M^{r} Van Buskirk

ANNOTATIONS

Commentaries on the Holy Bible of Symon Patrick and William Lowth.

The Commentary on the Bible which is usually known as Patrick and Lowth's is a combination of the work of several scholars. Symon Patrick was born at Gainsborough, Lincolnshire, England, in 1626; was admitted a sizar at Queen's College, Cambridge, in 1644; was elected a fellow in 1648; and was ordained by Bishop Joseph Hall of Norwich about 1651. He was made incumbent of Battersea in 1658, and preferred to the rectory of St. Paul's, Covent Garden, in 1662. He remained in London ministering to his own flock and others during the great plague. In 1672 he was made a prebendary of Westminster, and in 1679 was elected dean of Peterborough. In 1689 he was consecrated as Bishop of Chichester, and in 1691 he was translated to Ely. He died in 1707. Bishop Patrick was a forcible and attractive writer.

While a Biblical scholar whose knowledge was exact, he was also a devotional writer of high rank. His Commentaries were the work of nearly a lifetime. They included the five books of Moses; Joshua, Judges, Ruth; the books of Samuel; the books of the Kings; the Chronicles; Esther; Job; the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon paraphrased. They first appeared in ten separate volumes, from 1695 to 1710.

William Lowth was born in London in 1661, educated at Merchant-Tailor's School, and St. John's College, Oxford, where he graduated in 1675. In 1696 he was made a prebendary of Westminster, and in 1699 became rector of Burrinton, Hants. He died in 1732. He wrote extensively, and published sermons and several works upon the Holy Scriptures in addition to his Commentaries on the Prophets. This work was published in four volumes, from 1714 to 1726. A collected edition in two volumes, folio, appeared in 1727, a second edition in 1730, and a third in 1739.

Richard Arnald was born about 1696. He was a fellow of Emmanuel College, Cambridge. He died in 1756. His writings are chiefly on Biblical subjects. The Commentary on the books called the Apocrypha is usually included in the editions of Patrick and Lowth. It was first published separately.

Daniel Whitby was born in Rushden, Northamptonshire, in 1638. He entered Trinity College, Oxford, in 1653; was elected a scholar in 1655, and in 1664 became a fellow. He was made a prebendary of Salisbury in 1668, and in 1672 precentor. He was presented about the same time to the rectory of St. Edmund's Church, Salisbury. He died March 21, 1722. Late in life he adopted Arian opinions from reading Dr. Clark's "Scripture Doctrine of the Trinity." His Commentary was never altered, and is both clear and sound.

He wrote extensively on the Roman controversy and against Calvinism. He spent many years in Biblical studies, and in 1703 published a Paraphrase and Commentary upon all the Epistles of the New Testament. The greater part of the edition was destroyed in the fire that consumed the office of the printer, William Bowyer. Dr. Whitby then enlarged it to include the whole of the New Testament, and published the revised Commentary in two volumes in 1703. A second edition was published in 1706, and a third in 1709.

Moses Lowman was born in London in 1680. He studied law in

the Middle Temple, but subsequently took courses in divinity at the Universities of Utrecht and Leyden. In 1710 he was made minister of the Dissenting Chapel at Clapham, over which he was ordained by non-conformist ministers. He died in 1752. He was learned and accurate in all his statements. His most important work was a Paraphrase and Notes on the Revelation of St. John, of which the first edition appeared in 1737. The second edition was published in 1745, the third in 1791, and the fourth in 1807. The best edition of the collected Commentaries is that published in six volumes in 1822 under the editorship of the Rev. J. R. Pitman. The best American edition is that of J. B. Smith & Company of Philadelphia, published about 1856.

Richard Laurence.

For notice see Volume V, page 524.

George Macklin.

The identity of Dr. Macklin with Sir George seems improbable. Careful investigation has failed to reveal any account of the duel mentioned by Mr. Prentice. Some particulars concerning Dr. Macklin will be found in Volume III, page 555. There is no baronetage of the United Kingdom bearing the name of Macklin.

Cave Jones.

For sketch see Volume V, page 78.

Stamford, New York.

The work of the Church in Stamford, New York, is detailed in the notice of St. Peter's Church, Hobart, in Volume II, page 402.

St. Paul's Church, Oak Hill, Durham.

This town is in the centre of the northern border of Greene County. It was taken from Coxsackie, March 8, 1790, and named Freehold. In 1803 portions of Greenville and Cairo were set apart from it. Its surface is broken by ranges of the southern slope of the Hildenbergs in the northeast corner and of the Catskills on the western border. It is watered by Catskill Creek and its tributaries, Fall, Bowery, Posts, and Brink Street Creeks. The earliest settlement was at Oak Hill, in

1771 or 1772, by Lucius De Witt, John Plumb, and Hendrick Plank Egbertson. The alarms of the Revolution caused the pioneers to withdraw, but they returned in 1782, and were soon joined by others. In 1784 a company from Durham, Connecticut, after having sent out explorers, came to the town and formed the settlement of New Durham. Among them were Jonathan Baldwin, Phineas Canfield, David Merwin, and Selah Strong. On March 28, 1805, the name of the town was changed to Durham. The efforts of Mr. Prentice and others to make the Church known in the town bore fruit in October, 1809, when a meeting was held at Adijah Dewey's in Durham. It was decided that when fifteen persons had signed the agreement then circulated, an organization should be made. This was soon carried out. Samuel Fuller, who had been the Congregational minister of Rensselaerville, conformed to the Church, and was ordained in 1810. He took the Churchmen of Oak Hill under his charge, giving to that parish one-half of his time.

In 1814 James Thompson, who had been made deacon by Bishop Hobart, July 2, 1813, became rector. Under him a church was built, which was consecrated by Bishop Onderdonk, November 21, 1834. "The Churchman" for November 29, 1834, had the following account of the consecration:

"Friday, November 21, consecrated St. Paul's Church, Oakhill, (town of Durham,) Greene County. The morning prayer was read by the Rev. Moses Burt, of Cairo, assisted by the Rev. Samuel Fuller, of Rensselaerville, who read the lessons, and the sermon was preached by the Bishop. There were also present the Rev. James Thompson, missionary at Durham, the Rev. John Grigg, of Athens, and the Rev. Origen P. Holcomb, of Windham."

Mr. Thompson was missionary for Greene and Delaware Counties. He was very systematic and careful in his work and accomplished much. He was successively assisted from 1830 by William Moore, Henry Prout, John Scoville, and George Sayres. After his long service he died August 19, 1844. Among his successors have been James Wilkins Stewart, Liberty A. Barrows, D. G. Wright, John W. Hoffman, Henry H. Bates, W. P. Boone, Henry C. Randall, Erastus Webster, H. C. Brayton, Joseph W. Norwood, and William Treacy Weston. In July, 1912, the parish was vacant, and as recorded in the American Church Almanac for 1912, there were fifteen communicants.

Trinity Church, Ashland.

The town of Windham is northwest of the centre of Greene County, and lies on the western slope of the Catskills. It was formed from Woodstock, as a part of Ulster County, March 23, 1798. In that portion which was taken for the town of Ashland, March 23, 1848, there were settlements previous to the Revolution in the valley of Batavia Kill by Dutch families from Schoharie County, but they all returned to their old home during the war. The permanent settlement was made in 1788 by families chiefly from Connecticut, among them those of Elisha Strong, Zachariah Cargill, George Stimpson, Dr. Thomas Benham, Jairus Strong, Agabus White, Solomon Ormsbee, and Medad Hunt. In the course of his missionary tour in 1799 Philander Chase organized a parish by the name of Trinity Church. In the "Reminiscences" he says, in volume i, page 34, that "He went on in the pursuit of his missionary duties to the township of Freehold, in which was then a place called Batavia. Here Mr. Gunn was his chief friend in forming a parish—the same friend who moved to Portsmouth, Ohio, and assisted him in the like duties there, many years afterwards." Only occasional services were held until 1803, when the parish came under the care of Joseph Perry, who remained in charge until 1812. In 1811 this certificate was recorded:

We whose names are hereunto affixed do profess ourselves to belong to the Protestant Episcopal Church of the United States, and do solemnly agree to associate ourselves together to promote the same in the towns of Windham, Freehold, and vicinity.

Samuel Gunn, Norman Collins, Silas Lewis, Ebenezer Osborn, Eli Osborn, John Tuttle, Benjamin Johnson, Samuel Goodsell, Eliphalet Wheeler, Almond Munson, Amasa Tuttle, Jabez Barlow, Orange Munson, Jehial Tuttle, Samuel Merwin, Constant Andrews, Justin Coe, Daniel Merwin, Enos Baldwin, Samuel Wolcott, Ebenezer Johnson, Elisha Stanley, Samuel Chatfield, and William Tuttle.

A church was built in 1814, which served for the needs of the whole vicinity. In 1817 James Thompson succeeded as missionary, and continued his work until 1831. Among his successors have been Origen P. Holcomb, Thomas S. Judd, Edward N. Goddard, Henry H. Prout, E. A. Edgerton, John A. Clark, W. C. Hutchins, Aubrey F. Todrig,

Elijah J. Rohe, S. T. Brewster, and James Burgess Sill. A new church was built in 1879, during the rectorship of Mr. Hutchins. The rector in July, 1912, was Pierce McDonald Bleecker. As recorded in the American Church Almanac for 1912, there are forty-nine communicants.

Blenheim.

This town is in the southwestern part of Schoharie County. It was formed from Schoharie, March 17, 1797. It is a hilly upland, broken by the deep ravines of streams. It was settled from New England soon after the Revolution. Stephen Fenn was the first minister in the town. There are several Methodist Churches and Reformed Protestant Dutch Churches. Only occasional services of the Church have been held in Blenheim.

Thomas Lyell.

For sketch see page 15.

James Chapman.

For sketch see Volume V, page 343.

Abraham Van Buskirk.

For notice see Volume V, page 424.

[From Joseph Grove John Bend]

Balt°., May 31. 1809

Rev. & dear Sir,

AT some other time, I will take notice of your last letter in general. At present, I shall only say, that D^r^ Moore has declined, & upon my suggesting the idea of inviting Mr Chapman to pay us a visit, they declined such a step, on account of its inconvenience, but resolved, that they will be ready to hear any clergyman, who may be willing to visit the Parish, but cannot pledge themselves farther, than to give him a respectful reception.

Will you inform Mr C. that the place is still vacant, & likely to be so long enough to allow him to visit us, if he have a mind to look to the South, & that there is no clergyman, who has any interest in the vestry? You can mention to him the advantages 500£ p^r^ ann, Mary^d^ Curr^y^, a house, & the share of perquisites, which may accrue. It will also be proper, that he should understand that this is not an invitation, but information, on which he will exercise his own judgment.

Let me hear from you soon on the subject, & believe me

Your affect^e^ friend & brother,

Jos. G. J. Bend.

Superscription:

The Rev. Dr Hobart New-york.

ANNOTATIONS

Richard Channing Moore.

See sketch which precedes his letter of June 25, 1814.

James Chapman.

For sketch see Volume V, page 343.

JOHN C. HANDY

THE Handy family had been settled in Somerset and Worcester Counties, Maryland, from about 1650. In the parish of All Hallows, Snow Hill, the following inscriptions are found. They are probably in memory of the father, mother, and brother of John C. Handy, of whom no particulars are available.

"Lieut. Col. Levin Handy, born Aug. 20th, 1754, died June 5th, 1799.

"Major James Handy, both of whom served in the Revolutionary army as members of General Washington staff;

"Mrs. Nancy Handy, widow of Lieut. Col. Levin Handy, born March 18th, 1769, died April 25th, 1817."

[From John C. Handy]

Snow Hill, Worcester County, Maryland, June 3d 1809.

Revd and Dear Sir,

YOUR favour addressed to me, through our mutual friend the Revd Doctr Kemp, requesting my Subscription and Patronage to the Churchman's Magazine never reached me untill late last autumn and the winter setting in added to other unavoidable Causes have delayed my announcing to you the Result of my Efforts, in promoting so valuable and interesting a Miscellany, it is what I have long wished for as I conceive works of this kind will very much tend to promote the diffusion of the important Truths of the Gospel, and I ardently pray that your Labours may be Crowned with Success. I have inclosed you my subscription list and you will receive by the Bearer Captn Hall the Money, you will please to send by him the Numbers Commencing with January last, and all future Numbers, if you have Packets that sail to Baltimore, I will thank you to send them, by them, directed to me, to the

Care of Robert Hough (County Wharf Baltimore), who will forward them to me, & if there are no Packets running from your City to Baltimore, I would advise, if you have an agent in Philadelphia, to forward them to him with a Request that he would forward them by a Synapuxent vessel, to me, as they are frequently trading to Philadelphia, and by them I could get them pretty Conveniently but should prefer the Baltimore Route, you will please to write me by Captn Hall which way I may expect them.

I am with Esteem

Your obt Servt,

JOHN C. HANDY.

Superscription:

THE REVD JOHN HENRY HOBART. New York,

To the Care of Messrs T. & J. Swords

No. 160 Pearl Street.

ANNOTATIONS

James Kemp.

For sketch see Volume III, page 336.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Captain Hall.

The name of this packet-ship captain does not appear in any available shipping list of the period.

Robert Hough.

There are no particulars available concerning this Baltimore merchant.

Thomas and James Swords.

For sketch see Volume IV, page 330.

BARZILLAI BULKLEY

BARZILLAI, a son of Jonathan Bulkley, was born at New Fairfield, Connecticut, January 22, 1780. His father was a member of St. John's Church, New Milford. The son was carefully educated, and was made deacon in Christ Church, Middletown, by the Rt. Rev. Dr. Jarvis, June 9, 1805. In August, 1806, he became rector of Christ Church, Poughkeepsie, where he remained till the late fall of 1809. He received three hundred dollars and the parsonage house and lot for one year; after that he was to have two hundred dollars. He also served Trinity Church, Fishkill, giving to it one-third of his time and receiving from it a proportionate salary. He removed to Long Island and became rector of St. George's Church, Flushing. He died March 29, 1820. Dr. Berrian says, in his "Memoir," on page 255:

"But though he was so unmoved at the probable approach of death in his own case, yet I remember to have seen him on one occasion, overwhelmed at the prospect of this event in regard to another. Though naturally quick in his sensibilities, he had generally a great mastery over his feelings; at any rate, he did not often exhibit, even on the most melancholy occasions, strong outward expressions of emotion and grief. But at the time to which I allude, nature entirely subdued him. I had accompanied him on a visit to the Rev. Mr. Bulkley, at Flushing, on Long Island, who was lying dangerously ill. This clergyman was a man of humble attainments, but of sound mind, correct principles, and deep and unaffected piety. I never knew any one who surpassed him in meekness and lowliness, in simplicity of character, in purity of thought and intention, or who was more entirely free from all dissimulation and guile. For these engaging qualities everybody respected and loved him. We found him on the very eve of his departure. The Bishop, after a few moments' conversation with him in a calm and soothing strain, withdrew; but no sooner had he got out of his hearing, than he burst into a flood of tears, and was literally convulsed by the violence of his grief."

On the south wall of the chancel of St. George's Church, Flushing, is a tablet with this inscription, taken from page 283 of the "Records of Christ Church:"

HOBART CORRESPONDENCE

IN MEMORY OF
REV. BARZILLAI BULKLEY,
RECTOR OF ST. GEORGE'S CHURCH, FLUSHING,
WHO DEPARTED THIS LIFE ON THE 29TH OF MARCH, 1820,
HAVING BEEN IN CHARGE OF THIS PARISH
FOR THE TEN YEARS PRECEDING HIS DEATH,
THIS MONUMENT IS ERECTED TO HIS MEMORY
BY HIS SURVIVING WIDOW.

Mr. Bulkley married Mary Gunn of New Milford, Connecticut. They had no children. Mrs. Bulkley died at New Milford, July 21, 1866, at the age of eighty-one years.

[From Barzillai Bulkley]

Poughkeepsie 7 June 1809

Rev & Dear Sir,

I AM soon to resign the Rectorship of the Church here; & in the anticipation of the event I do rejoice:—not, however, because I think I shall get rid of my duty as a minister of Christ; but because I think I may be more useful else where, & because I shall be free from a people, who generally are unstable & too fond of novelty, & more disposed to raise objections & find fault with trifles, than to pass them over & bury them in oblivion. I say this not to discourage any one from coming here; for it is the sincere wish of my heart that the Church might prosper & flourish here; & if it should please God to bless the services of my successor I shall raise my soul to heaven in thankfullness to him for his gracious doings.

But I feel satisfaction within myself when I reflect that I have discharged my duty conscientiously both towards God & man, & moreover when I recollect numbers to have joined

us during my ministry here both by baptism & the Lord's supper:—some new ones most every time that I had administered the communion have joined us; but for this let God have the praise.

I should like to hear from you any time when you can make it convenient.

yours sincerely
BARZILLAI BULKLEY

Superscription:
REV JOHN HENRY HOBART D.D. No. 46 Greenwich Street New York

ANNOTATION

Christ Church, Poughkeepsie.
For notice see Volume II, page 379.

[From Ward Fairchild.]

New York June 19th 1809.

Dear Sir,

WHEN on a former occasion I solicited some little assistance from you, I flattered myself that it would have been in my power to have returned the favor long ere this, but "misfortune marks me for her own" & I am again (tho reluctantly) obliged to solicit a farther gratification from your goodness and generosity. That I am completely wretched & when I make known to you that I have not tasted food for two days, owing to my incapacity of giving satisfaction for the same, I hope your benevolence will extend so far as to relieve my present necessities.

I would unfold to you, my dear Sir, the cause of my present state of poverty, but that my thoughts are so uncollected, I cannot at present bring them into a proper train, suffice it to say that I am miserable & that I have not the accumulation of *Guilt* to make myself more so. The bearer is a person whom you may place confidence in, & you will oblige me by returning an answer.

Your Obt. Humb. Serv.

Ward Fairchild.

Revd John Henry Hobart.

Superscription:
Revd John Henry Hobart No 46 Greenwich St. New York.

JOSEPH GROVE JOHN BEND

[From Joseph Grove John Bend]

Balt^{o}, June 19. 1809

Rev. & dear Sir,

ON Thursday last, I received your letter of the 13th instant, which accounted for your long delay in answering my last;—a delay, which (to use a Johnsonian word) I was preparing to increpate, when your favour arrived. I was afraid, that it was New York fashion to be extremely tardy in answering epistolary communications, requiring early notice; for (inter nos & entre nous, choose your language) D^{r} M took three weeks to answer my letter, announcing to him his election here.

I am sorry M^{r} Chapman declines paying us a visit. I had flattered myself, from more than one account of him, that he would have been generally acceptable to our people, & it is a settlement, which, next to New York, I think most advantageous: For, although the salary is now only $1333.33, yet in two or three years, I am persuaded, it will be $1600. No appointment will take place before the 2d of July, if then. Tell him, I think he is too diffident, & that, if he should even not succeed, I cannot think it would be a depreciating of himself. At least I hope it would not be; for I took a similar step myself, before I was elected to this parish. My house shall be his, while he is here; & I will ensure him polite & respectful attention.

And now I make my bow to your favour of the 19th May.

You have rightly recollected what I said about Mess^{rs} Coale & Thomas being your particular agents at Baltimore, & myself your general agent for Maryland. C & T. when I informed them of the commission, observed, that the usual p^{r} centum was 25 p^{r} cent; but, that, in consideration of the general solidity of the subscribers, & their desire to promote the

plan, they would accede to your terms. You must try to be punctual in forwarding the numbers. June has more than half expired, & we have not yet received the 6th nº. The Rev. Mr Wilmer, Dr Kewley's successor in Chester-town, wishes ten copies more to be forwarded for that district. He appears disposed to forward the object, & will be agent in Dr K's stead, if Mr Cannell should decline. Dr Kemp has paid me some money for you, on account of Mr. Stone of Somerset. I shall want some more soon for Baltº., & will by & by inform you of the number. By degrees, our Subscribers in Maryland will increase; especially if we should have no more vile embargoes, & should keep at peace with Old England. I was too much hurried, during the Convention, to speak to Dr. Kemp & Mr. Jackson, about the amount of their subscription-lists; but it shall be a matter of correspondence, between them & me. In the mean time, you can inform me, from the account-book, & direct them to settle with me in future, which will save trouble. You must perceive the propriety of sending all the parcels for Maryland to my care, be they small or large, & letting them go from me to the particular agents, & directing them to settle with me once a year. I have been asked, whether, the water-conveyance is to be added to the charge to subscribers, & therefore wish to be informed by you. My subscribers expect to pay only the 1½ doll pr annum.

I approve of your change, with respect to the Convention; & if your subscription should not increase, I would advise you to withdraw the doceur to them altogether.

I thank you for your information concerning Mr. Coleman, & will do what is proper in the business.

I delivered your message to Mr Jackson, who accepted your apology, respecting Mr Singleton; also to the Bishop & Dr Kemp.

Mrs. Bend begs me to present her kind regards to you. Make my remembrance acceptable to Mrs Hobart, & believe me,

Rev. & dear Sir,

Your affect^e friend & brother,

Jos. G. J. BEND.

Let me hear from you very soon, concerning M^r C, & tell me, at the same time, if you know anything of M^r Sam^l. Ripley, of Massachusetts, a candidate for orders.

Superscription:

THE REV^D JOHN H HOBART, DD, Greenwich Street, New-York.

ANNOTATIONS

Richard Channing Moore.

See sketch which precedes his letter of June 25, 1814.

James Chapman.

For sketch see Volume V, page 343.

Coale & Thomas.

For notice see page 171.

William Henry Wilmer.

For notice see Volume III, page 466.

John Kewley.

See sketch which precedes his letter of October 8, 1812.

Isaac Cannell, Jr.

Isaac Cannell, Jr., was a highly esteemed merchant at Chestertown, Kent County, Maryland. His wife Mary died in that town, September 7, 1809, "after a long and tedious illness." A notice in "The

Churchman's Magazine" for September and October, 1809, says of her: "She died in the full exercise of her reason, perfectly resigned to the will of her Divine Master, and looking forward with a confident hope to the joys of glorious resurrection."

James Kemp.

For sketch see Volume III, page 336.

William Murray Stone.

For notice see page 26.

Joseph Jackson.

For sketch see Volume IV, page 484.

William Coleman.

For notice see Volume V, page 298.

John Singleton.

John Singleton was born at White Haven, in Cumberlandshire, England, in 1750. He was educated at St. Bees Grammar School under Dr. Thomas James, afterward Master of Rugby. In his sixteenth year he went to London, and was in the office of an uncle for several months. In May, 1767, he sailed for New York. He entered the counting-house of Henry White, who was one of the most influential and wealthy merchants of the day and lived in an elegant mansion on Pearl Street. Mr. White married Eve, a daughter of Frederick Van Cortlandt, and a granddaughter of Augustus Jay. He was a loyalist and went to England, where he died in Golden Square, London, in 1786. His property was confiscated, and his home became the official residence of Governor George Clinton. His wife and daughters returned to New York City and lived at No. 11 Broadway, where Mrs. White died in 1836. In 1770 Mr. Singleton went to Maryland, where his uncle, James Dickinson, was settled in Talbot County. For some years he was a merchant at Dover in that county, but in 1776 purchased a plantation at East Otwell in the same county. He was a farmer of progressive methods, and greatly improved his land. His discovery of the use of marl as a fertilizer was of inestimable benefit to the planters through-

out Maryland. In 1795 he was elected a vestryman of St. Peter's Parish. He gave to its affairs an intelligent interest, exerted himself in its behalf, and made generous contributions to its support. He died at his residence, March 15, 1819, in the sixty-ninth year of his age. In 1774 Mr. Singleton married a daughter of Nicholas Goldsborough, who died in the same year. He married a second time in 1790, and left several sons and daughters. From an obituary notice in "The Christian Journal" for October, 1819, the following paragraph is taken:

"In 1795 he was elected a member of the vestry of St. Peter's parish, in which he resided; and was ever an efficient instrument of utility in that body. He contributed greatly to the benefit and prosperity of that parish, by his personal exertions, and the force of his example. He had a high idea of the peculiar responsibility attaching to the office of a vestryman; and the ardour and energy of his character combined with his impressions of duty, as they became more and more lively and operative from that period, to gain for him, in that view, an unsolicited distinction. His was the conduct of zeal, nobleness, and goodness; he considered every talent in his possession as the gift of his Divine Master, and to be employed to his honour. He became assiduous in his attention to the sacred oracles, and drew from them the principles which animated his private and social deportment. He practised the closest self-inspection, and consequently became penitent for transgression, and a humble suppliant, at the horns of the altar, for forgiveness through the adored Redeemer. He was overwhelmed with the sense of Divine condescension and pity; and his grateful soul could never satisfy itself with any oblations which he could offer, as adequate to the grace received. He knew that the most acceptable tribute was that of a devoted life, and his heart impelled him to render this most gladly and constantly. He had truly that 'honest and good heart which, having heard the word, received it, and brought forth fruit abundantly.' His faith was efficacious and fruitful; his hope was cheering and enlivening; and his charity, in the full sense of the term, was admirable; it prompted him to beneficence, to the extent of his ability, and disposed him to cast a veil over the faults of others; while he reserved his censure for himself. Of others he thought the best, he hoped the best, he believed the best; but of himself he thought severely. I see the beloved, the venerable man —

his hairs now whitening with years, and silvering fast with the trials incident to a scene of probation, yet engrossed by nothing so much as the sense of his own unworthiness, and the immensity of divine love and compassion. Gratitude! gratitude! was his darling theme; and three times a day did he present his stated oblations of praise and prayer. Nothing diverted him from his course, nor from morning and evening devotions with his family, nor from the public duties of God's house, nothing which was really within his control. But his whole life was become one continued act of praise; and he 'prayed always,' by sustaining the prevalent, ever-actuating sentiment of humble dependence, of habitual and unreserved self-dedication, of contrite penitence, and faithful, cheerful obedience. His devout ejaculations were continual.''

Thomas John Claggett.

For notice see Volume I, page 223.

Mrs. Joseph Grove John Bend.

For notice see page 70.

Samuel Ripley.

For notice see page 201.

[From Joseph Grove John Bend]

Balt°., July 8, 1809.

Rev. & dear Sir,

I Received in due time your favour of the 26th ult, which I have been ever since anxious to acknowledge, fearing from your account of the regular transmission of the magazine, my letter might be too late. If it should prove so, you must forward the additional magazines, which I am about to require by the first Vessel.

Seven copies are distributed in Montgomery, three in Fred-

erick, two in Alleghany, & Mr Coleman thinks he can dispose of twelve. My own subscription-list contains thirty-two, & will undoubtedly double itself. Therefore you see I must have more magazines, & for the present, fifty more will not, I think be too many. After I shall have delivered the next number, & collected the subscription for the second year, I shall make a statement of my account, & transmit what money I may have in my possession. I suppose I need not say, that I wish the 50 additional copies to embrace the whole of the new series.

Does Rev. Mr Davis of Cecil county receive any from you? & how are they sent?

Please to read over my last letter with attention, as there are some parts of it, respecting the magazine which you have not answered.

I am sorry that Mr Chapman cannot prevail on himself to visit us. On Friday next, we shall meet, to take into consideration the filling of the vacancy; but I do not believe we shall elect. Would Mr C accept a call for a year, leaving a permanent settlement to depend on the satisfaction which he might give, during that period? Mr. Beasley is not out of the question; but there are some peculiarities in his delivery & reading so unpleasant, that the vestry would prefer a preacher of more pleasing elocution.—Has Mr C's term of service with you expired? & has he a prospect of another settlement?

In a day or two after I wrote last, the number for March & April arrived, after a lapse of 7 weeks from its publication.

I contemplate a tour to Pennsylvania & New Jersey; but whether we shall get as far as New York is doubtful. Certainly I cannot leave Baltimore, till I shall have obtained an associate.

Present me respectfully to Mrs Hobart, & accept Mrs. Bend's kind regards.

I am, my dear Sir,

Your affecte friend & brother,

Jos. G. J. Bend.

Superscription:

The Revd Dr Hobart, Greenwich Street, New York.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

John Coleman.

John Coleman was born in Virginia in 1763. He was made deacon by Bishop White, July 1, 1787. He became rector of St. John's, Baltimore, and Harford Counties, and in 1799 removed to the parish of St. Thomas, Baltimore County. In 1806 he was made rector of St. James's Parish, Baltimore County, and built Christ Church, Harford, which he also served. In 1795 he was the Convention preacher. He was a member of the standing committee for seventeen years, and a deputy to the General Convention for five of its sessions. He died in 1816 at the age of fifty-three.

Henry Lyon Davis.

For notice see Volume I, page 228.

James Chapman.

For sketch see Volume V, page 343.

Frederic Beasley.

For sketch see Volume III, page 325.

Mrs. Joseph Grove John Bend.

For notice see page 70.

L. SCHWEITZER

THE only information concerning this gentleman is found in the New York Directory for 1810, which has the name and address: "Schweitzer, G. L. H. 2 Mulberry Street."

[From L. Schweitzer]

Sir!

L. Schweitzer a native of Switzerland, but by the Spaniards mistaken for a Frenchman, in consequence of which circumstance peremptorily driven from the island of Cuba, and of course deprived of almost all his hard earnings there; is now desirious to be employed here as a teacher or instructor in a private family if possible, being well qualified to teach not only the classics, and those branches of sciences, which constitute what is called a liberal education, but also several European languages grammatically etc., etc.

Should your Goodself know any opening for such an employment, please to direct a line to L. Sch. to be left at *N°.* 2. *Robinson-street*, and your philanthropic concern shall command the unfeigned gratitude of an unfortunate Swiss

Sir! Your most humble servt.

L. Schweitzer.

New York July 10, 1809.

Superscription:

Revd Mr. J. H. Hobart 46 Greenwich Street Newyork.

ANNOTATION

Robinson Street.

This street was laid out by the Corporation of Trinity Church, through a portion of the Church farm, about 1750. It was named after Colonel Joseph Robinson, a well-known citizen of the day, and a vestryman of Trinity Church from 1722 to 1724, a warden from 1724 to 1756, and a vestryman from 1756 to 1759. The present name of the street is Park Place.

JAMES DEWAR SIMONS

[From James Dewar Simons]

Charleston 19th July 1809.

Revd & Dear Sir,

I Cannot omit the opportunity that now presents itself, of writing you a few lines to inform you of our safe arrival; & to enquire after the health of yourself & family. Our Friend Mr Gervais visits New York, with an intention to take Priest's Orders, & will have it in his power to answer any enquiries respecting the State of our church; such however is our situation, that we have nothing to inform you of, that can be either new or interesting. You will soon have our much valued Friend Mr Bowen with you, as he leaves this city to-morrow, for Philadelphia, on his way to your city. The members of our churches here lament, most sincerely, his departure from among them; & indeed they have cause, our only consolation is, that he will enjoy better health, & be more useful than ever. We must however exert ourselves; & trust to the assistance & aid of our Divine Master, to enable us to discharge the duties assigned us. I wish, my Dear Sir, that I could inform you that my health was so much restored, as to enable me to make those exertions I could desire; but this is not yet the case. When I left New York, it was my intention to have remained but a short time in Philadelphia; we were however detained there for four weeks, waiting an opportunity to return, & were so unfortunate as to be nearly a fortnight on our way home. I ought to apologize to you, for not having written to you before, but I was so very sick & unwell in Philadelphia, that I could not; be assured however, that I have not forgotten your kindness & attention. Mrs Simons unites with me in many thanks to Mrs Hobart & yourself; we remember with pleasure your goodness, & only wish that we cd have it

in our power to return your kindness here. Will you have the goodness to make my respects to the Bishop; & to remember me very kindly to Mr. Howe, & to Mr Lyell, to Mr Harris, Jones & to Mr Bartow, & to all the Clergy whom I had the happiness of knowing. Mrs Simons begs me to remember her to Mrs Hobart & yourself, & to the little folks, who, we hope, are all well. If you can at any time spare a few minutes from your many avocations, it would give me sincere pleasure to hear from you, I will however take the liberty of writing you occasionally, although it may not be convenient to you to reply. I regret that I did not meet you, as we wished, at Plainfield, the Tavern-keeper informed me that I wd not have time to send to you.

Wishing you every happiness & success, I remain very
sincerely
yr Friend & Brother
JAMES DEWAR SIMONS.

Superscription:
Revd Dr Hobart, New-York.
Favoured by
Revd Mr Gervais

ANNOTATIONS

Paul Trapier Gervais.
For sketch see Volume V, page 293.

Nathaniel Bowen.
For sketch see Volume V, page 542.

Harleston Simons.
See sketch of her husband, James Dewar Simons, Volume V, page 363.

Thomas Yardley How.
For sketch see Volume V, page 435.

Thomas Lyell.
For sketch see page 15.

William Harris.
For sketch see Volume IV, page 288.

Cave Jones.
For sketch see Volume V, page 78.

John Vanderbilt Bartow.
For notice see Volume V, page 552, and for sketch see page 518.

[From Joseph Grove John Bend]

Balt°., July 19. 1809

Rev. & dear Sir,

YOU owe to your neglect, in not saying anything about your magazine, that I trouble you with this letter. I hope you have added the 50 copies, which I desired: If you have not, do not fail to send them by the first vessel, as those on hand will not supply the number of subscribers, which is now 67. Write me word what I am to expect, that I may know what to say to them. Do not forget the additional numbers for Chestertown; nor to answer in your letter the question in a former one of mine, whether the expense of the carriage from New York, is to be added to the annual subscription.

As I am writing, I will inform you, that we shall not choose an associated rector before the 31st instant, but we cannot delay the choice many days beyond that period. I wish Mr. Chapman were less diffident; as I am inclined to think from what you have said of him, that he would please our congregations. I hope it is not indelicate to show one's self to a congregation wanting a minister, as I took a similar step, before I was settled here. As Mr. Chapman is now without a cure, he cannot suffer with any other people, from visiting ours; and he may save his feelings, by coming, not as a candidate, but to pay me a visit, & to assist me, while he is here. I have not the smallest doubt, that should he not please, the vestry will defray his expenses; & should he be acceptable, he will secure perhaps, the best settlement in the United States, out

of New York & one, which will, at a future day, be still more advantageous.

I am very sincerely

& affect^ely yours,

Jos. G J Bend.

Superscription:

Rev^d D^r. Hobart, Greenwich Street, New York.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

James Chapman.

For sketch see Volume V, page 343.

HOBART CORRESPONDENCE

[John Henry Hobart to James Chapman]

New-York. July. 24—1809.

My dear Sir,

I Inclose a letter from Dr Bend which you will please to return when you see me—I scarcely know what advice to give you. Suppose you come over (as I shall not be at Elizabeth for some days) & we can have a serious conversation on the subject—at any rate, you must acquaint me with your determination in a day or two that I may communicate it to Dr Bend.

In haste

Yours sincerely

J H Hobart*

ANNOTATIONS

Joseph Grove John Bend.
For sketch see Volume IV, page 375.

Old Elizabeth Town.
For notice see Volume III, page 349.

* This letter belongs to the collection of the Rev. Floyd Appleton, by whose kindness it is here given. Ed.

JAMES CHAPMAN

[From James Chapman]

Eliz Town July 25. 1809

Dear Sir.

I REC^{D} yours of yesterday. I have seriously considered D^{r} Bend's letter to you and must desire you to return him the same answer which I have before given. The objections which I have to Baltimore are so numerous that I cannot consent to pay a visit to that place and therefore decline any resolution to that effect. My favorite plan is to procure a place in which I shall be able to discharge my duty punctually and at the same time have considerable leisure for study. I am confident that such an object could not be effected at Baltimore. I mention but this one of the many objections which influence me to make this decision. I should have liked to have conversed with you upon the subject before giving D^{r} B. an answer, but I could not conveniently come to N. York this week. I am much indebted to you for the trouble which you have taken in this business, and remain

Yours &c

J. Chapman

Superscription:

Rev. D^{R} Hobart. No: 46 Greenwich Street New York.

ANNOTATION

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

[From Seth Hart]

Hemps[d]. 27[th] July 1809.

D[r]. Sir,

UNDERSTANDING you had left a letter at M[r]. Marvin's for M[r]. Empie which you requested M[r]. Moore to bring, & which he forgot. I think it probable the object of the letter was to advise him to go down to morrow. However as his going will relieve *me* from the necessity of going down the beginning of next week I advise him to do it, & if he can be ordained now, I wish it may be so.

With best respects to M[rs]. H. & yourself

I am, Sir, your friend & Brother

Seth Hart.

Superscription:

Rev[d]. J. H. Hobart 46 Greenwich St NYork.

ANNOTATIONS

John Marvin.

For notice see Volume V, page 6.

Adam Empie.

See sketch which precedes his letter of January 2, 1813.

John Moore.

For sketch see Volume III, page 55.

JOSEPH GROVE JOHN BEND

[From Joseph Grove John Bend]

Baltº. August 1, 1809

Rev. & dear Sir,

I AM afraid you will begin to be tired of seeing my sign manual; but I am constrained again to address you. You alarm me with the information, that you have a very few copies of the magazine for the first year left. Mr. Jackson told me you would want a subscription of 3 or 400 from Maryland, & I have gone on with applications on that principle; and all, who have subscribed, have done it for both years. The subscription list is now ninety one, so that you see, if I were to get no more subscribers, I shall want forty one of the last year, but I have no doubt it will reach one hundred and fifty, as independently of those yet to be obtained in Baltimore, I expect to obtain several in the country-parishes. On Friday last I received from one in the Frederick-county a list of 22 Subscribers, all desiring to have the work from its commencement.

What is to be done? I lately had 600 copies of our journal printed for $23, including all expenses. It consisted of one sheet. Consult your printers, & enquire of them how much it would be to print 100 copies of the first year.

Let me hear from you speedily, as I shall ask no more subscriptions, till the point be settled. Reserve for me every spare copy you have of the last year.

Very truly yours,

Jos G J. Bend

Last number not yet arrived.

Superscription:

The Revd. Dr Hobart, Greenwich-street, New York.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Joseph Jackson.

For sketch see Volume IV, page 484.

REBECCA FRAZER

MRS. FRAZER was the widow of the Rev. William Frazer, who was rector of St. Andrew's Church, Amwell, New Jersey, during the Revolution. From 1769 to 1785 St. Michael's Church, Trenton, was under his care in connection with Amwell. In 1787 he was made rector of St. Michael's. He died in 1795. No particulars concerning Mrs. Frazer are available.

[FROM REBECCA FRAZER]

Friendville near Trenton August 2 1809.

DEAR SIR

MY Nephew the revnd Mr. John Barnwell Campell left me this morning for New York where he expects to take measures to have his Ordination compleated perhaps you are to learn that he is just arrived at Philadelphia a few weeks ago from England where he has been in Queens College Cambridge for the last six years, and has been ordained Deacon by the Bishop of Lincoln. I intended writing an Introductory letter by him to Doctor Beach but understood he was at Raritan. I may without partiality say you have only to know him to regard him most highly he is really a worthy Pious young Man.

He went away in haste that I had not time to write by him this morning, you will hear of him from the Revnd. Mr. Bowen who went on a few days since to N. York my Nephew lodges at Mrs Kinseys No. 5 Broad way my daughters Unite with me in love to Mrs Hobart

and am Dr Sir your Affectionate

humble servt

REBECCA FRAZER.

Superscription:

REVD JOHN HENRY HOBART, New York.

ANNOTATIONS

John Barnwell Campbell.

John Barnwell Campbell was a graduate of Queen's College, Cambridge, England. He was made deacon by the Rt. Rev. Dr. George Pretyman, Bishop of Lincoln, June 12, 1808. He was ordained priest by the Rt. Rev. Dr. White, Bishop of Pennsylvania, June 9, 1811. He became rector of St. Helena's Parish, Beaufort, South Carolina, where he remained until his death, about 1821. A son of the same name was long an honoured priest of the Diocese of South Carolina.

Nathaniel Bowen.

For sketch see Volume V, page 542.

Mrs. Kinsey.

This lady was a widow, and her boarding-house was in the most attractive part of the city, opposite Bowling Green and near the Battery. On page 513 of his "History of Broadway," published in the Manual of the Common Council for 1865, David T. Valentine says of the house she occupied:

"The tavern, known at one period of the colonial times as Burns' Coffee-house, and subsequently as 'The Kings Arms,' stood near or upon the site of the Dutch tavern of Burgomaster Martin Crigier. It had a considerable reputation as a public house, and also some historical interest in connection with public events in revolutionary times. From various advertisements of different early proprietors we learn that it had a large garden attached, where musical entertainments were given. It was kept, up to 1762, by Mr. Burns (Coffee-house), and in 1763, and for several years afterward by Mrs. Steele, a lady well known as hostess and caterer, who transferred to it the name of her former establishment in Broad street, 'The Kings Arms,' and was afterward (1768) conducted by Edward Barden. Its proprietor during the British possession is not known, but it is said that the Traitor Arnold had his lodgings there after his desertion to the enemy. In modern times it had been a boarding-house, and a tavern, and public garden, by turns. Its latest designation, before its final demolition, being 'The Atlantic Garden.'"

JAMES ABERCROMBIE

[From James Abercrombie]

Philad[a] Augt 3[d] 1809

Rev & Dr Sir

I BEG your acceptance of another Charge, & little Valedictory which I scribbled for one of my boys.

A pious & well informed young gentleman, who is in Deacon's orders, & just arrived from England, intending to visit N Y wishes for an introduction to *you*, which I thus gladly give him, because I know you love to patronize merit. You will find this young brother, Mr. John Barnwell Campbell, a very affable, amiable, sensible youth. He preached twice for me, while in Philad & was well received.

I wish very much to have all the Nos. of the Churchman's Magazine to the period of your undertaking it. Cant you procure them for me?

Present me most respectfully to Mrs Hobart, The Bishop, & clerical Br. I am tho' in extreme haste Most affecty Yr[s]

J. A.

Superscription:
The Rev John H. Hobart, D.D., New York.

ANNOTATIONS

Charges of James Abercrombie.
For notice see Volume V, page 392.

John Barnwell Campbell.
For notice see page 268.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

JOHN BOWDEN

JOHN, the eldest son of Thomas Bowden, an officer in the Forty-sixth Regiment of Foot in his Britannic Majesty's Army, was born in Ireland, January 7, 1751. In 1755 his father accompanied his regiment to America, where it saw much service during the French and Indian War. His son was brought over a few years later by a friend of Mr. Bowden, who was a clergyman. He pursued his preliminary studies under his father's direction, and while still very young entered the College of New Jersey, where he remained two years, when his father was recalled to Ireland and took the young scholar with him. Returning to New York in 1770, John Bowden became a student in King's College, from which he graduated with honour in 1772. He took a course in divinity under the direction of Dr. Auchmuty and Dr. Ogilvie. In the spring of 1774 he went to England. He was made deacon by the Bishop of Exeter, Dr. Frederick Keppel, and in May, 1774, was ordained priest by the Bishop of London, Dr. Richard Terrick. His license to preach in the Plantations is dated May 29, 1774. He was appointed by the Venerable Propagation Society to a new mission in northern New York, in the town of Skenesborough, named after Colonel Skene, in whose patent it was. It was thought that his familiarity with the country as a young man would make him the most acceptable missionary. Whether he refused the appointment before he left England does not appear. It is said in the Abstract of the Society for 1774–75, "That he hath never repaired to his mission, but instead thereof hath accepted the mission of Newburgh from the people without any application to the Society." In order "to deter other missionaries from like negligent and disrespectful behaviour," they "dismissed Mr. Bowden from their service." Probably the implied censure was undeserved, for when Mr. Bowden "went home" for orders he expected to be made an assistant in Trinity Parish in the city of New York. It is likely that he officiated in Newburgh while he was waiting for this permanent position. The death of Dr. John Ogilvie in November, 1774, left a vacancy which was filled by John Vardill, then in England, after several acrimonious letters had appeared in the newspapers of the period. A notice of Mr. Vardill will be found on page 134 of Volume IV. In the course of the correspondence Benjamin Moore and Mr. Bowden were recommended

as fulfilling all the qualifications for the position. The vestry determined that both should be appointed if the subscriptions then being made should amount to six hundred and eighty-three pounds or more. They were formally elected February 10, 1775, and entered at once upon their duties. It was a time when the clergy of the Church of England were harassed and hindered in doing their duty, and condemned for not declaring for the independence of the colonies. The staff of Trinity Church were thoroughly loyal to the British Crown and to the oaths they had taken, and consequently they were exposed to insult and denunciation by the revolutionary party. Upon the occupation of New York by General Washington, and the Declaration of Independence in July, 1776, the churches were closed. Mr. Bowden took refuge at Norwalk, Connecticut, with his family, where he was threatened by the Committee of Safety, and finally was warned by a friend to leave the town. He crossed Long Island Sound on a very dark night in a small boat with a single oarsman, a young boy, and was landed upon the Long Island shore and then driven nine miles to his father's quarters. As his voice had partially failed him and he was unable to be heard in so large a church as Trinity, he resigned early in 1777 and remained in Jamaica, living in the parsonage of the Dutch Church. He occasionally assisted Joshua Bloomer, the rector of the parish. After the Revolution Mr. Bowden returned to Norwalk, and in December, 1784, accepted the rectorship of St. Paul's Church. The parish church had been burned by General Tryon in his expedition against the Connecticut shore towns in July, 1779. The people worked energetically with their rector, and in 1786 a new church was built, and consecrated by Bishop Seabury in the same year, the first occasion in the American Church when that solemn service was used. After five years of hard and successful work both as a teacher of an academy and parish priest Mr. Bowden's lungs were so seriously affected that he was obliged to resign and accept a parish in the Island of Santa Cruz in the West Indies. An experience of two years was sufficient, for his voice was not improved and he found the climate debilitating to his general health. He returned to Connecticut and opened an academy at Stratford, which was largely patronized. His clearness and directness in imparting knowledge and thorough acquaintance with the subjects he taught made him a teacher of very wide reputation. When the Episcopal Academy of Connecticut was opened in June, 1796, he was chosen

principal. Under him it at once became one of the best institutions in the state. After the declination by Abraham Jarvis of the episcopate of Connecticut, to which he had been elected at New Haven in May, 1796, the clergy and laity turned at once with sure confidence to Mr. Bowden, and he was unanimously elected at an adjourned meeting of the Convention held on October 19, 1796. He requested that he be allowed to defer his answer until the Annual Convention in the following June. This desire of his was readily gratified. Upon due deliberation and serious consideration Dr. Bowden felt constrained to decline. His decision was received with very real regret. Dr. Bowden continued as principal of the academy for six years. Towards the close of 1801 he became a professor in Columbia College, New York City. In a letter to his son, Samuel William Johnson, then visiting North Carolina, written January 22, 1802, the venerable statesman and former president of Columbia College, Dr. William Samuel Johnson, says: "I know not whether you will think it worth while to mention to you that a great revolution has taken place in Columbia College. Dr. Wharton has resigned, and the trustees have appointed Dr. Bowden Professor of Moral Philosophy and Rhetoric, and to do all the presidential duties except at Commencement, with the salary I enjoyed; Bishop Moore to be President, to attend at examinations and preside at Commencement with a salary of £140, and the graduation fees. And as Dr. Mitchell has gone off to Congress, they intend to supersede him by appointing another Professor of Chemistry in his place. Dr. Bowden has accepted the appointment, and they have had a meeting at Cheshire to provide a successor in the Academy. Dr. Smith, late of Norwalk, is talked of." [*Beardsley's Life and Times of William Samuel Johnson*, *p.* 176.]

Upon his removal to New York Dr. Bowden found many of his old friends ready to welcome him. He mingled freely with the clergy of the city, and preached frequently in Trinity, St. Paul's, and St. George's Churches. Dr. Berrian, one of his pupils, says on page 158 of his "Historical Sketch of Trinity Church:"

"I became personally acquainted with Dr. Bowden at my entrance into Columbia College, in 1809, where he was then acting as Professor of Rhetoric and Moral Philosophy; and I was honoured with his friendship in later life. In the long lapse of time between that period and the present, from my public position, and from travelling extensively both

at home and abroad, I have had an opportunity of seeing society in most of its forms; and I can truly say, that while in all my intercourse with it I have rarely seen one who was a greater ornament to his profession, I have never met with a more thorough-bred gentleman. In college even, where the highest claims to respect are often disregarded, if accompanied with the slightest peculiarity of manners; by the just consideration which he had for others, and the quiet dignity of his deportment, he gained the universal esteem and admiration of the students. He was a teacher without pedantry, who united the accomplishments of the scholar with a thorough knowledge of the world; giving no occasion for ridicule to the most frivolous, and inspiring the more sedate with reverence and love."

Dr. McVickar, another pupil, and his successor in the professorship, says of his quotations from the poets and rhythmical reading from them:

"Such was the influence of good taste, his manner was so simple, his sense of the beauties of the passage so sincere, and his broken tones so genuine and heart-felt, that even his defective utterance came in for its share of power; it created within us the illusion which Horace recommends, the *flendum ipsi tibi;* we believed that the reader's own feelings were overcome, and ours (I speak at least of one of his hearers) followed of course. On such occasions it was a pleasing sight to see him surrounded, at the close of the lecture, with a crowd of eager applicants, each seeking, with glowing cheek and glittering eye, the privilege of a first copy of what they had listened to with so great admiration. It is true, that as a disciplinarian, he held lightly the staff of authority; he leaned rather on what he no doubt often found to be a broken reed,—his own well-founded claims to respect and affection. Yet in this matter, let us do justice to both teacher and pupil; It is in discipline, as in most other things, the true value is not always to be judged by its first results, and more especially in the prosecution of studies that bear upon character." [*John McVickar, as quoted by Beardsley in Addresses and Discourses, p.* 16.]

Dr. Bowden wrote with learning and conviction upon the subject of the Episcopal government of the Church, and other topics. He was a member of many boards and societies, and always did his full share of work in them. He died at Ballston Spa, where he had gone for his health, July 31, 1817, in the sixty-seventh year of his age.

Dr. Bowden married Mary Jervis. Three sons and at least two daughters were born to him. One son, James J., graduated from Columbia College in 1813, was ordained by Bishop Hobart in 1818, became rector of Trinity Parish, Charles County, Maryland, principal of an academy in the city of Washington, and died in 1822, in his twenty-seventh year. He left one son, James J., who became a well-known teacher, and died in October, 1861.

Dr. Gulian Crommelin Verplanck, the well-known Shakespearean scholar and littérateur, who was a pupil, gives this estimate of Dr. Bowden:

"I recollect him from my childhood, as a visitor and friend of my grandfather's; I was, for about a year, one of his pupils, when he entered upon the duties of a Professor in Columbia College; and I had afterwards constant opportunities of seeing him in public and in private, until the last year of his life. I can, therefore, give you my general impressions of his mind, character and attainments, partly as they were formed from my own observation, and partly as they were gathered from the opinions of two or three eminent cotemporaries of his, better qualified than myself to form a correct estimate of him. I have a vague recollection of having understood that, in his youth, he had been in some way in military life, or connected with the army; and his appearance, his walk, and general manner certainly resembled those of many of the military men of the last century, whom it has been my good fortune to know in their later years. He was, at any rate, a gentleman of the old school, in manners, deportment, and the usages of good society, together with that delicacy of personal honour and feeling, which distinguishes the better class of military men.

"But his life, within my memory, was mainly devoted to study, and to the business of instruction,—first as a private teacher, and afterwards as a Professor. He was an accurate and exact scholar, familiar with the best authors of Greece and Rome, and of his own language, but I should think not of extensive or profound learning, or varied and excursive reading. In English literature, his taste and reading were of the school and age of Pope, Addison, and Johnson; and his acquaintance with the old English authors (like that of the majority of scholars in the last century) did not go beyond Shakespeare, nor extend to much familiarity with the cotemporaries of the great poet. He had acquired the French language, and was, I presume, acquainted in some de-

gree with the classical authors of the age of Louis XIV; but he never indicated, either in his conversation, or, as far as I recollect, in his written lectures or oral instruction in Belles Lettres, as Professor, any wide familiarity with French literature, nor at all with that of any other modern language, beyond what is commonly gathered up by a reading man from translations and reviews. His taste was pure and exact, and his style simple, wholly unaffected, always perspicuous, and often vigorous. He had, in his early education, and afterwards as a Teacher, acquired the elementary Mathematics, and such general scientific knowledge as was required for the instruction he was called upon to give; but his tastes were not scientific nor his acquirements in such studies at all extensive or profound; but he was well informed on most subjects of general interest.

"His theological studies, I think, bore the same character with his literature. He was accurately read in the best exponents of the Theology of the Church of England, and was a diligent student of ancient Ecclesiastical History; but he had, I believe, but little acquaintance with the modern exegetical or philological commentators and expounders of the Scriptures in their original tongues.

"I have an impression that the writings of Charles Leslie, the Non-juror,—now remembered chiefly, by his 'Short Method with the Deists,' but in his day a controversialist who bore arms in every field of theological polemics, were among his favourite reading. Johnson spoke of the Non-jurors, with whom he had many sympathies of feeling and opinion, as writers who could not reason, but he strongly excepted Leslie from the criticism, as 'a reasoner indeed, and a reasoner not to be reasoned against.'" [*Sprague's Annals, vol. v, p.* 306.]

Dr. Bowden published the following books, as taken from Berrian's "Historical Sketch of Trinity Church," page 159:

"1. A Letter from John Bowden, A.M., Rector of St. Paul's Church, Norwalk, to the Rev. Ezra Stiles, D.D., LL.,D., President of Yale College; occasioned by some passages concerning Church Government, in an ordination Sermon, preached at New-London, May 17th, 1787.

"2. A second Letter from John Bowden, A.M., Rector of St. Paul's Church, Norwalk, to the Rev. Dr. Stiles, President of Yale College. In this letter the Rev. Dr. Chauncey's complete view of Episcopacy until the close of the second century is particularly considered, and

some remarks are made upon a few passages of Dr. Stiles's Election Sermon.

"3. A Letter from a Weaver to the Rev. Mr. Sherman, occasioned by a publication of his in the Fairfield Gazette, for the purpose of 'Pinching the Episcopalian Clergy with the Truth.'

"4. An Address from John Bowden, A.M., to the Members of the Episcopal Church in Stratford; to which is added a letter to the Rev. Mr. James Sayre.

"5. Two letters to the Editor of the Christian's Magazine; by a Churchman.

"6. A Letter from a Churchman to his friend in New-Haven; containing a few strictures on a pamphlet signed J. R. O.

"7. Some Remarks in favor of the Division of the General Convention of the Church into two Houses; the House of Bishops, and the House of Lay-Deputies; the one having a negative on the other.

"8. A full length portrait of Calvinism.

"9. The Essentials of Ordination.

"10. The Apostolic Origin of Episcopacy Asserted, in a series of letters, addressed to the Rev. Dr. Miller, one of the Pastors of the United Presbyterian Churches in the city of New-York.

"11. A series of letters addressed to the Rev. Dr. Miller, in answer to the continuation of letters concerning the constitution and order of the Christian Ministry.

"12. Observations, by a Protestant, on a Profession of Catholic Faith by a Clergyman of Baltimore, and with the authority of the Right Rev. Bishop Carroll."

[From John Bowden]

Cheshire Augst 15th 1809

D^{R} Sir,

I AM sorry that you should be at a loss for D^{r} Kemp's manuscript. I put it under cover, sealed & directed it, & fully intended to leave it with the Bishop. Inquire of him, if he has it not, get from M^{rs} Kemp the key of the house, & if

there is upon my table a large book, look into it, perhaps you will find it there. If not, it will be in vain to search among my papers; for I am very certain, it is not among them. Lost, I am sure it is not. You will, if it cannot be found, have to wait till I go to N York. I am very sorry for the disappointment; but you will be at no loss for a substitute; and before the Nov^r publication, I hope to be in the city.

I think the Academy is doing pretty well. M^r Brunson is certainly very diligent, & the boys are studious & orderly. The young men, our society has on its list, are making a rapid progress in learning, & their characters remain irreproachable. I really wish some youth from N York could be induced to come here. The place is so healthy, the temptations to vice so few, & the Academy so well conducted, that I do not know a situation in which I would sooner place a boy.

The Baptists have lately set up an Academy at Wallingford, six miles from this village. As they are all democrats, their principal object is to promote democracy. With such a view, neither religion nor learning will flourish.

M^r M^cDonald will leave the Academy in Oct^r. I wish to have Brady here. The Committee will meet probably, next week, to determine the matter. They will not be able to give him more than a hundred pounds a year; but as he can get his board for two dol^s a week, & can pursue his theological studies in a considerable degree, I think he had better accept of it for a twelve month. I shall write to him as soon as I can speak positively.

The regards of this family ever attend you & M^rs Hobart.

Y^r

REV^D D^R HOBART. Sincere friend & brother

J. BOWDEN.

Superscription:

REV^D DOCTOR HOBART No. — Greenwich Street New York

ANNOTATIONS

James Kemp.

For sketch see Volume III, page 336.

Mrs. John Kemp.

This lady was the wife of Dr. John Kemp, professor of mathematics in Columbia College. They lived at No. 2 College Place, in one of the row of houses built for the use of the professors. Dr. Bowden was their near neighbour. A notice of Professor Kemp is given in Volume IV, page 286.

The Episcopal Academy of Connecticut.

Among the plans of the first Bishop of Connecticut for the benefit of the diocese was the establishment of an institution of learning under the exclusive control of the Church. Yale College was then dominated by the Standing Order, and imposed upon Churchmen onerous restrictions. This was also the case with the better class of preparatory schools and academies. To give the best instruction possible, both in secular and religious knowledge, and train the students also in the principles of the Church, was the design of Bishop Seabury and his associates when, on February 15, 1792, at a meeting of the Convocation which was composed of the Bishop and clergy, held at East Haddam, the members were asked "to make enquiry of their neighboring towns and see what could be done towards erecting an Episcopal Academy and make report to the next Convocation." [*Records of Convocation*, *p.* 41.]

So far as the "Records" show, no report was made by any of the clergy, but at the Convention of the diocese in 1794 an address was prepared and circulated in the various parishes, in which the benefits of the proposed academy were set forth and subscriptions requested. Dr. Richard Mansfield of Derby was the chairman of the committee, which went actively to work, and was able to report to the Convention held at Stratford, June 3, 1795, a satisfactory subscription list and proposals from the towns of Wallingford and Cheshire for the location of the academy. The Convention by resolution established the Episcopal Academy of Connecticut, "to be under such limitations

and regulations as should be afterwards agreed to by the Convention." A committee of nine was then appointed to receive proposals from the towns of Cheshire, Wallingford, and Stratford only, and to meet in the town of Hamden, at the tavern of Major Bellamy, July 1, 1795, and then determine the location of the academy. John Bowden and Ashbel Baldwin, with an accomplished layman, Samuel William Johnson, were appointed to frame a code of laws for the temporary government of the Episcopal Academy established in this state, till the next Annual Convention. They were also to draft a constitution and permanent rules, or laws, for the government of the academy, which were to be subject to the approval of the Convention. When the committee met at Hamden it determined that the academy should be built at Cheshire. The efforts of Reuben Ives, the rector of the parish, and Burrage Beach, in securing money and land in that town brought about this action. The corner-stone of the first building was laid with Masonic ceremonies, April 28, 1796. A service was held in St. Peter's Church, when an address was delivered by Mr. Ives, which closed with these words:

"Such are the animating considerations to unite the hearts and strengthen the hands of those who have engaged in the work on which we have now assembled. Let them not be discouraged by any difficulties that may be thrown in their way, but persevere unto the end, resting assured that they will meet the approbation of every candid and liberal mind. Let them look forward unto the *distant good* they are about to promote,—the services they are rendering to society and religion. And may the blessing of God succeed their undertaking; may his grace and Holy Spirit be our guide in the remaining parts of this solemnity, that decency and order may pervade our proceedings, and this day furnish a useful lesson of instruction to all who are present —grateful to their memories and lasting as their lives." [*Beardsley's Addresses and Discourses*, *p.* 7.]

The building then erected and now known as Bowden Hall, the name given to it rather recently, is still standing.

It was a great grief that the Bishop, who had been the projector of the academy, could not see the realization of his plans. He died suddenly in February, 1796, leaving a mourning diocese. In the minds of many the academy was to be the nucleus of a college which should bear the revered name of Seabury. At the Convention of 1796

a board of twenty-one trustees was chosen. Dr. John Bowden, the rector of Stratford, where he also conducted a prosperous academy, was made the first principal. He was a man whose ability fitted him for any office, and he had the full confidence of the whole diocese. Dr. Bowden had also been elected in October, 1796, as Bishop, but felt obliged to decline. He gave the academy at once a reputation for thoroughness and accuracy which it long maintained, training the boys to be vigorous in intellect and manly in bearing. He brought with him the greater part of his scholars at Stratford. On April 14, 1801, the trustees resolved to apply to the General Assembly for a charter of incorporation. In the memorial accompanying the draft of the charter it is said that from its opening in June, 1796, it "generally had in the course of education about sixty persons." The memorial was granted, and Abraham Jarvis, John Bowden, Richard Mansfield, Chauncey Prindle, Tillotson Bronson, Calvin White, Samuel William Johnson, William Heron, John Morgan, Abijah Hull, Eli Curtis, Andrew Hull, Jr., William Law, Samuel A. Law, Thomas Atwater, Burrage Beach, and Moses Moss were made a body corporate and politic by the name of "The Trustees of the Episcopal Academy of Connecticut." In 1802 Dr. Bowden was elected professor of moral philosophy in Columbia College and resigned the principalship. Dr. William Smith, the rector of St. Paul's Church, Norwalk, was chosen as his successor. Dr. Smith's profound learning was not combined with a proper understanding of boy nature. He found that he was entirely unfitted for the position, and after some contests with the trustees and a decline in patronage and popularity, he resigned in June, 1806. A sketch of Dr. Smith is given in Volume III, page 47. He was succeeded by Tillotson Bronson, under whom the academy became a very real power in the Church and the State. With the desire that it should be even more useful, the trustees in 1811 petitioned the General Assembly for a college charter. This was refused, as were other applications made in subsequent years. Dr. Bronson's death in 1826 left the academy in a prosperous condition. Dr. Christian F. Cruse, afterward librarian of the General Theological Seminary, was made principal in 1829, and remained two years. In 1832 Dr. Bethel Judd became principal, and remained four years. The academy appears to have been at a low ebb from 1826 to 1836. In that year Allan C. Morgan became principal. Of his administration Dr. Beards-

ley says, in his sketch of the academy delivered in 1844, and found on page 36 of his "Addresses and Discourses:"

"When the Rev. Mr. Sherwood accepted the rectorship of the High School at Hartford, Mr. Morgan went with him as his principal teacher, and when he afterward moved to Ulster, N.Y., he again followed him in the same capacity. There he continued till the autumn of 1831, when he returned to Hartford, and was ordained a Deacon in Christ Church, the 27th of November. He began the duties of his ministry in St. Matthew's Church, Plymouth, and the newly formed parish at Bristol, but in the latter part of the succeeding summer he was invited to supply the vacancy in the rectorship of St. John's Church, Waterbury, where he was ordained a Priest, January 17, 1833. For more than four years he labored in this parish, with great zeal and acceptance. He showed himself, in all his duties, the faithful pastor and untiring friend of his people. He realized the great responsibility which he had assumed in becoming an overseer in the vineyard of the Lord; and never was there a man who seemed to take a livelier interest in everything that concerned the prosperity of the Church and its Institutions. He had a heart that could 'feel for others' woes.' He was an ardent friend to the Missionary enterprise, and cast into the treasury of the Lord even more than justice to himself would appear to require. His cultivated taste and ripe scholarship led him to cherish, with peculiar zeal, the cause of education, and when in 1836 he was selected by the Convention as a fit person to fill the office of Principal of this Institution, there was a long struggle between his feelings and duty before he could bring himself to accept the appointment. He saw clearly that the interests of the Church and of the College at Hartford required a strong man at this post; and yet he could not bear the idea of relinquishing a parish that had gained such a prominent place in his affections. He took the office, however, and filled it with energy and success. My limits will not permit me to enlarge upon his character in the different relations of life; nor does it seem to be essential, from the fact that it is yet fresh in the remembrance of his pupils and friends. The best part of his years was spent in the laborious employment of teaching; and he has left a name behind him in that capacity which will not soon be forgotten. As a disciplinarian he was severe and inflexible. He held the staff of authority with a firm grasp, and treated with cool contempt the modern notions of governing by an appeal to

moral motives. He regarded them as originating in the weakness of parents and ending in the ruin of children. With human instruction he blended the lessons of divine truth, and seemed to feel that no degree of human learning and science is truly valuable, except so far as it is made subservient to the power of the Christian religion. In all his exertions, his single aim was the glory of God and the good of the Church. If he was ambitious, his ambition was tempered by Christian principles. Though his literary attainments were of no ordinary kind, he was far above the vanity of wishing to appear learned, and therefore never stooped to court applause by the exhibition of his talents. He knew that it was necessary for success in life to maintain the character of a good man; but with respect to the public opinion of his abilities he was not solicitous. He had his faults, but they were such as often attach to our depraved nature in its best estate."

Mr. Morgan died suddenly at New York, October 12, 1838, in the thirty-seventh year of his age. Among his successors have been Eben Edwards Beardsley, afterward founder and rector of St. Thomas's Church, New Haven, and historian of the diocese; Seth Birdsey Paddock, the father of two Bishops; Sanford Jackson Horton, who was in office for thirty years; and Uri D. Woodbury, who resigned about 1904 after a connection with the school of nearly fifty years. The property is now leased to an association which maintains a school of high character, known as the Cheshire School.

Tillotson Bronson.

See sketch which precedes his letter of April 24, 1815.

Union Academy, Wallingford.

A Baptist Society was formed within the limits of the present town of Wallingford, New Haven County, Connecticut, in 1735. Its membership was small, and the organization was allowed to lapse in 1750. A new society was formed in 1786 through the exertions of Solomon Wheat of Glastonbury, with seven men and five women. They met in private houses for some years. A temple, as it was called, was built in 1801, in the part of the town known as Meriden Parish. When the new town of Meriden was formed it became the church for that community. Another society, including North Haven, was gathered in 1791, which used the building on the site now occupied

by St. Paul's Church, known as the Wells meeting-house, erected in 1763 for Simon Waterman. After being served by ministers who remained for only a short time, Joshua Bradley, pastor of the Baptist Church at Middletown, was asked in 1808 to open an academy in Wallingford. He was a son of Hopestill Bradley of Randolph, Massachusetts, where he was born July 5, 1773. The family was poor, and the boy was apprenticed to a shoemaker. In 1790 a vivid dream of the Last Judgement determined him to become a minister of Christ's Church. He came under the instruction of Mr. Briggs, the Baptist minister. By great self-denial he acquired an education when nearly twenty, which enabled him to enter Brown University, Providence, in 1797, as a member of the senior class. He graduated in 1799, and was ordained May 13, 1801, as colleague of Gardiner Thurston, minister of the Second Baptist Church, Newport, Rhode Island. In 1807 he removed to Mansfield, Connecticut, preaching also in Tolland. Churches were built and well filled. In the following year he went to Middletown at the urgent request of the Baptist Church. Services were then held in the court-house, but during his administration a church building was erected. In 1809 he removed to Wallingford, and gathered together about a hundred pupils, and in the following year a suitable structure for an academy was erected. Mr. Bradley preached to the Baptists of the town, in North Haven, and frequently on Saturday evenings in the Masonic Hall, New Haven. He met all the expenses of this missionary work from his own resources. The academy was incorporated as Union Academy, May 12, 1812, on the petition of Samuel Cork and others. The two hundred and fifty shares of stock at five dollars a share were soon taken. Of Mr. Bradley's work Dr. Rufus Babcock, a well-known Baptist minister of Paterson, New Jersey, wrote to Dr. William B. Sprague in 1859, as recorded on page 405 of volume vi of Sprague's "Annals:"

"My earliest recollections of the Rev. Joshua Bradley are connected with the attendance of my brother, next older than myself, at the Academy taught by him at Wallingford, Conn., in the year 1810. More than once, in that and the following year, I accompanied this brother on his return to the Academy, after a visit at home, and this gave me an opportunity of seeing something of the Principal in his relations to both the instruction and the management of his school. He was between thirty-five and forty years of age. He was of medium

height; of dark complexion; with a piercing black eye, and a rotund face, bearing the general aspect of fine health and spirits and great activity. In all his intercourse with his pupils, his manner seemed free and genial, but somewhat decided and exacting. He was just about the last man you would think of taking liberties with, and yet you might be assured of his kindness if you deserved it. You felt, both in and out of the school, that the religious man and the minister predominated over the mere officialities of the Preceptor. On one occasion I was present at the semi-annual exhibition of the Academy, and I was much impressed by his unusual capability and tact in getting up and managing to the best advantage such showy demonstrations of the capacities of all classes of his pupils. He was, in short, a very popular teacher, and within his own range a very good one."

Mr. Bradley removed in 1817, with the intention of establishing an academy in Ohio, but remained in Albany, New York, where he reorganized the Baptist Church. The remainder of his life was spent in New York, Pennsylvania, Kentucky, Ohio, Illinois, and Missouri, where he was instrumental in founding schools and colleges. He died at the home of his son, Joshua T. Bradley, St. Paul, Minnesota, November 22, 1855, in the eighty-fourth year of his age. After Mr. Bradley's departure Union Academy had as principals, Elder Wright and Thomas Ruggles. It continued to maintain a high standard and to educate a large number of scholars until about 1835. It then gradually declined, and the building finally became a dwelling-house.

Daniel McDonald.

See sketch which precedes his letter of June 13, 1815.

John Brady.

See sketch which precedes his letter of February 15, 1811.

JOHN DAVIS

JOHN DAVIS was a wealthy and influential citizen of Poughkeepsie for more than fifty years. He and his brother Richard owned and operated sloops on the Hudson River, doing a general forwarding and freighting business. A road, now Pine Street, from Market Street to the river led to the private landing of Richard Davis and their extensive store-houses. Both were original members of Christ Church and liberal in their subscriptions and gifts. From 1766 to 1783 they were members of the vestry. In 1766 John Davis subscribed two pounds towards the purchase of a glebe. By the charter granted in March, 1773, he was named warden. On June 17, 1775, with his brother Richard and Bartholomew Crannell, he advanced two hundred pounds sterling to the parish. He served as treasurer from 1773 to 1782. He was senior warden after the Revolution in 1789, 1803, 1806, 1809, and 1810, and junior warden in 1799, 1800, 1802, 1804, 1805, and 1808. He represented the parish in the Convention of the Diocese of New York in 1789, 1795, 1796, 1802, 1806, 1808, 1809, 1812, 1813, and was one of the three lay delegates from New York in the General Convention of 1785. In August, 1809, after the resignation of Barzillai Bulkley, Mr. Davis was appointed the agent of the vestry to represent the state of the parish and solicit aid from the Corporation of Trinity Church. He succeeded in obtaining an annuity of two hundred and fifty dollars for five years. Mr. Davis died about 1815.

[FROM JOHN DAVIS]

August yᶜ 19 1809

Dᴿ SIR

I WILL thank you to forward Mʳ Strebeck's letter to him. Not knowing in what part of the City he lives in, but if he should not be in Town or like to be soon then I will thank you to let me know the same by a line sent me in the most convenient manner to you—Mʳ Strebeck when he was in our Church gave so general satisfaction that our Congregation

wish to hear him again to make further Tryal and the letter to him is to that purpose; if I am not mistaken Mr John Parkinson lives in your Neighbourhood, if a line to me be handed to him he will put it on board of one of our Sloops and I shall be sure to have it soon, or if it is more convenient to you to write by mail then write that way Mr Bukeley left us on Wednesday last and I expect before this you have seen him in the City as he told me he was going there. I have taken the liberty of writing to you on this subject and hope you will excuse my freedom well knowing you have the Interest of our Church at heart and will give us your aid and assistance in procuring of a person suitable for a Rector.—my best Respects and love to you and Mrs Hobart (Mrs Davis would join me was she at Home but she is at Albany) and am Dr Sir your sinsere friend

JOHN DAVIS

Superscription:

REVD DOCTR HOBART No 46 Greenwich Street New York

ANNOTATIONS

George Strebeck.

In 1819 George Strebeck was the rector of St. Stephen's Church, New York City. He was then living at No. 185 Bowery. Some particulars concerning Mr. Strebeck are given in Volume II, page 321.

John Parkinson.

John Parkinson was a shipping merchant, with office and warehouses at No. 5 Whitehall Street and No. 30 Coenties Slip.

Barzillai Bulkley.

For sketch see page 243.

Mrs. John Davis.

No particulars have been ascertained respecting this lady.

FREDERIC BEASLEY

[From Frederic Beasley]

Elizabeth town Sept^{r} 29th 1809

My Dear Hobart

M^{R} Williamson will hand you this letter in w^{h} I inclose 85 dollars, 25 for Swords 40 for the Missionary & 20 for the Bps fund. They are the collections made in my church for the two years past. I inclose also a receipt for the 8 dollars I paid the corporation &c. I requested you to pay the same sum for me last year. Did you do so? And shall I now that I remove from the state be able to derive any advantage from what I have already paid? Inform me of these particulars if you please. I set off to morrow morning for Baltimore, & expect to reach Philadelphia early the next morn^{g}. I very much regret that I have so little opportunity of being with you since I came down. I was always prevented from visiting you again in your philosophic solitude only by our horse & chair being occupied when I wanted them. Remember myself & M^{rs} B: very affectionately to M^{rs} H & believe Me

ever Y^{r} Sincere friend.

Frederic Beasley.

Superscription:
[*Torn*] H: Hobart New York No 46 Greenwich St.

ANNOTATIONS

William Williamson.
For notice see Volume V, page 442.

Thomas and James Swords.
For sketch see Volume IV, page 330.

Maria Beasley.

Frederic Beasley married as his second wife, June 29, 1807, Maria Williamson, daughter of Matthias Williamson. By this marriage he had nine children. Maria Beasley died July 2, 1852.

JOHN REED

[From John Reed]

Catskill, Sept. 29th 1809.

Revd. & Dear Sir,

I HAVE for a length of time flattered myself with the idea that I should be at New York at the Convention, and until this day have expected to attend; but the situation of my people will prevent. Several of my friends have for *some time been confined* with fevers and several more have within 48 hours been attacked; and being supplicated by those who are in distress I have consented to remain with them. I ought come, my people know it, but in their present situation I am influenced to stay with them. I forwarded the money for the last year's Magazines to Mr. Swords and shall be enabled to transmit for this year within a few days. I find it difficult to collect it, not so much from the *unwillingness* of the people to pay but their inattention. You have heard of the consecration of our Church and hope you will be so kind as to notice it in the magazine. Will you be so kind as to mintion to Mr. Printice that if I can possibly leave home I shall meet him on thursday next at Poughkeepsie.

Be so good as to make my respects to our friends in convention, to Mrs. Hobart and believe me Revd Sir, your friend and

Brother in Christ

John Reed

Superscription:
Revd. John Henry Hobart. City of New York.

ANNOTATIONS

Thomas and James Swords.
For sketch see Volume IV, page 330.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Consecration of St. Luke's Church, Catskill.
In an appendix to the Journal of the Diocese of New York, 1859, with separate pagination, there is printed: "Episcopal Acts performed by the Right Rev. Benjamin Moore, D.D., Bishop of the Protestant Episcopal Church in the Diocese of New York."

The pamphlet was compiled by the secretary of the Convention, Dr. William Ernest Eigenbrodt, with permission of Dr. William Berrian, rector of Trinity Church in the city of New York, from records made by Bishop Moore when rector of that parish.

On page 13 is this entry: "Saturday, September 23, 1809. St. Luke's Church at Catskill was consecrated."

No mention was made of the consecration in "The Churchman's Magazine," and in his address to the Convention of the diocese in October, 1809, the Bishop only records the fact of his visitation of the parish.

Joseph Prentice.
For sketch see Volume V, page 420.

HENRY JAMES FELTUS

HENRY JAMES FELTUS was born in Dublin, Ireland. His father was a merchant in that city, and as he died while the children were young, his widow opened a school to support them. Henry James was carefully brought up. When quite young he was intimate with Adam Clark, the commentator, by whom he was introduced to Dr. Thomas Coke and John Wesley, who became his friends and advisers. It was under their influence that he joined the Methodists. In 1794 he was married to Martha Ryan, and in 1795 emigrated to the United States with his bride. He made his home at Elizabeth Town, New Jersey, and was highly esteemed as an exhorter. In September, 1796, he succeeded Samuel C. Blackman as principal of the Elizabeth Town Academy. In 1798 he removed to New York City and took charge of the Methodist Academy. Under what circumstances he returned to the church of his baptism is not known. March 15, 1801, he was made deacon by Bishop White, and took charge of Trinity Church, Swedesboro, now Jersey, as the successor of John Croes, who had been chosen rector of Christ Church, New Brunswick. He was ordained priest by Bishop White in the spring of 1804. His work was of a most careful and substantial sort. While he held evangelical opinions, he also believed in the principles of the Church and sustained them.

In a letter written to Mr. Croes in December, 1806, Mr. Feltus says: "At Christmas, we had an addition of eight to our communion, so that, upon the whole, we are not falling behind. 'Others have labored, and I have entered into their labors.' Depend upon it, my friend, your twelve years' efforts have not been in vain. These are the timbers upon which you have spent so much labor and trimming to give them form. These are the fruits of the excellent and moulding discipline of our Church, prudently and faithfully supported for so many years. Would to God that all our disorderly brethren were either converted, or removed to some other denominations, for our Church principally suffers from those instruments formed from her own bowels.

"As candidates for honest fame, we should certainly be desirous of 'a good report.' But when a man treads down the dignity of the ministerial character, in the vulgar cant of whining religionists, to obtain the slovenly adulations of the ignorant, he deserves to be neglected and despised.

"I think I feel an honorable pride in saying, that I have followed your plan of supporting with respect the authority of our rubrics, and I enjoy the comfortable fruits of so many years' labor in seeing godly and pious people attached to their duty."

Mr. Feltus was considered as a proper successor of Dr. Pilmore of Christ Church, New York City, and on his visit to the city made many friends in that parish. In June, 1805, he was invited by Thomas Lyell, the new rector of Christ Church, to allow his name to be used as a candidate for assistant minister, which he declined. In June, 1807, after the vacancy made by the suspension and subsequent degradation of John Ireland of St. Ann's Church, Brooklyn, Mr. Feltus was called as rector. He entered upon his duties with vigour, and for seven years worked with such success that the parish became one of the strongest in the diocese. Mr. Feltus was an intimate friend of Dr. Richard Channing Moore of St. Stephen's Church, New York City. Unhappily, in espousing the cause of Dr. Moore, who had been treated as he thought discourteously by Bishop Moore, he involved himself in the controversy commenced by Cave Jones concerning Dr. Hobart. In an appendix to Mr. Jones's "Solemn Appeal," Mr. Feltus published particulars of his ministry at Swedesboro, and the cause of Dr. Hobart's opposition and dislike to him, whom he accused of saying that the testimonials from Swedesboro presented to the vestry of St. Ann's Church were forged, and gave details showing the effort Dr. Hobart had made to secure St. Ann's Church for James Chapman or Simon Wilmer. In the letter which follows, he gives an account of the interview he had requested.

"There is but one point more that at present I shall notice, namely:

"Dr. Hobart's refusing to be reconciled.—But this is what might naturally be expected—

> '*Forgiveness to the injured doth belong;*
> *They never can forgive that do the wrong.*'

"But I was not disposed to withhold the trial.—I had frequently conversed with a number of pious and respectable gentlemen of Trinity Church, on the subject; who expressed their earnest desire, that all matters of difference between myself and Dr. Hobart might be set at rest. Some of those gentlemen mentioned, that they had spoken to Dr. Hobart on the subject;—others, that they had no doubt that an in-

terview would be productive of a perfect reconciliation. —My mind resisted the idea at first; as I was not conscious of having wilfully offended Dr. Hobart in any respect, I felt rather disposed (after being now two years in the Diocese) to submit the whole conduct of this gentleman, to the Bishop and my Brethren in Convocation, at the coming Convention. In order, however, to prevent confusion in the Church, I was willing in the first place to try the advice of our mutual friends, in the force of a personal interview.

"I therefore wrote to Dr. Hobart, informing him, that I wished to have some conversation with him; that I should be happy to see him at the parsonage in Brooklyn; but he was at liberty to suit his own convenience as to time and place. He informed me in return, that he would see me at his own house in Greenwich Street, and appointed the hour. I attended accordingly at the time, with a full determination that nothing should be wanting on my part, to a cordial and Christian reconciliation. But I was much mistaken to suppose this possible.

"After some circuitous conversation, I introduced the subject, the particular business of the interview. Dr. Hobart immediately became warm, and said several severe things in a general way among others he spoke in a supercilious manner of gentlemen entering or wishing to enter the Church, without proper qualifications — What he had in view I could not conceive, but supposing he intended the application for me, I informed him that the period in which I entered, was an honourable period; when no dispensing power whatever was permitted to exist, with the Standing Committees, nor even with the Bishops themselves; that I had sustained a literary examination, and that I had no doubt the learned gentlemen in Philadelphia who were my examiners, had performed their duty faithfully. To this he replied, I have understood so, but how far? to which I answered: as far as they thought proper, —till they were satisfied: — they were not limited, and I presumed *they* were the most competent judges — I now conceived that the gentleman intended insult, and informed him that my object was peace; that this interview was at the desire of many of our mutual friends of his own congregation; and more, that it was *my* sincere desire, that whatever cause of difference subsisted between us might be cleared up or buried in oblivion; that I was not conscious of having offended any man; that if he had anything against

me he ought to point it out and prove it, and be at rest, that we might live in friendship as Brethren and Christians.

"To all this his general answer was 'that he knew all those gentlemen to whom I had reference; that they had spoken to him on the subject; that they were not to *dictate to him;* and that he conceived himself at liberty to practice what deportment he thought proper to any of the Clergy.'

"This was the result of the interview, the only fruit of my proposals for peace. And from this time as before, not only has his deportment towards me been, as opportunity offered, equally intolerant and persecuting; but he has insulted and persecuted others because they would not, they could not, join with him in his unrighteous conduct. Mr. Jones has been cruelly abused on my account both by Dr. Hobart and Mr. How, particularly for changing pulpits with me. This was high treason against Dr. Hobart; because by a measure of this kind the general prejudice against me, created by the misrepresentations of the Rev. gentlemen, were in danger of being removed. —But I shall desist for the present."

Happily the strength of character and sound common sense of Dr. Feltus made him change his opinion of Dr. Hobart a few years later. In 1814 Dr. Feltus was made rector of St. Stephen's Church, New York City, after Dr. Moore had been consecrated Bishop of Virginia. His incumbency was a term of systematic developments. There were in his fourteen years one thousand four hundred and thirty-two baptisms, and five hundred and one marriages.

When the New York Diocesan Seminary was established in 1821 Dr. Feltus was made librarian. He now had the full confidence and esteem of the Bishop, which he reciprocated in every way.

Dr. Feltus died August 24, 1828, after a short illness, in the fifty-third year of his age. In the absence of the Bishop on a visitation, Dr. Benjamin Tredwell Onderdonk took charge of the funeral service and delivered an address.

In his "History of St. Stephen's Parish," J. Newton Perkins quotes on page 60 this estimate of Dr. Feltus from a sermon preached by Dr. Joseph H. Price, rector of St. Stephen's in 1866:

"Dr. Feltus was held in deservedly high estimation by all who knew him. He had all the better qualities of an Irish gentleman. He had the national vivacity, wit, quickness of apprehension, readiness in retort,

enjoyment of a good joke; and, at the same time, a most devoted attachment to his clerical duties, and a most popular method of discharging them.

"He was fond of his books, but no less fond of social life; so that he was equally interesting in the pulpit and out of it. I am more and more persuaded every day that he was not taken from this parish before he made a mark upon it, never to be effaced. If it were lawful to *envy*, then such a life, and such a death, might well be the subject of envy. On the whole, he was a man distinguished for the blessings he had instrumentally conferred on others, and for the blessings divine Providence had conferred on him."

The following is taken from an obituary in "The Christian Journal" for September, 1828:

"Dr. Feltus was uniformly assiduous, affectionate, and laborious, in the exercise of his parochial functions; and was consequently much beloved and respected by the people of his charge. The genuineness and sincerity of his piety appeared in that trying hour of the near approach of death, when every insufficient dependence must fail, and nature, unsanctified and unaided by grace, must leave the sufferer without comfort, without support, and without hope. His illness was of three or four weeks' continuance, and afforded a blessed opportunity of witnessing the humility, the composure, and the triumph, with which a Christian can die. He spoke much of the love of the divine Saviour, and the richness and sufficiency of divine grace. He warmly commended as he strikingly exhibited, the cardinal evangelical virtue of humility. He thought and talked much of the church. He loved to have his brethren pray with him, when they were at his bed-side, and entered heartily into the devotions. While conversing with a clerical brother who sat beside him, when it was thought that he had but a few hours to live, on the subject of ministerial duty, he emphatically and solemnly avowed it to be his deliberate conviction, that a regard for ultimate and permanent usefulness, as well as the solemn obligations of duty, urged to a constant and conscientious adherence to the distinctive principles, and established order, of our own church. He lamented frequently and deeply that the absence of our diocesan, now on a distant episcopal visitation, deprived him of the blessing, on which he would set so high a value, of having him beside his sick and dying bed. Speaking, as he often did, of his affectionate and respectful attachment to the bishop,

he said with emphasis, on two occasions, and to two of his brethren, *If I have ever caused him an unhappy moment, in the midst of his cares, anxieties, and labours, of his office, I hope he will forgive me; and I pray God to forgive me; and if it please God to spare my life, I trust that I shall never again occasion any uneasiness to him, or to any of my brethren.*"

A portrait of Dr. Feltus hangs in the choir room of St. Stephen's Church.

[From Henry James Feltus]

H. J. Feltus' compliments to Rev^{d} D^{r} Hobart and w^{d} be glad to have some conversation with him before convention. For this purpose D^{r} H. will please to say what hour w^{d} be most convenient when I shall attend your house or shall have pleasure to see you at the parsonage here

with respect &c

Feltus.

Brooklyn 29th 1809.*

Please to drop a line by Mr. Pierson at the loan office Robinson St. he bears this.

Superscription:

Rev^{D}. Doctor Hobart Greenwich S^{t}. NYk.

ANNOTATIONS

Silas Pierson.

The only Pierson in the New York Directory for 1809 living on Robinson Street was Silas Pierson, a gunsmith, at Number 8.

Robinson Street.

For notice see page 256.

* The date was probably September 29, as the Diocesan Convention always met in the beginning of October. Ed.

PHELPS TO MOORE

[Davenport Phelps to Benjamin Moore]

N. York Oct. 5th. 1809.

Rt. Rev: Sir

IT has been my intention to represent for the information of the committee for propagating the Gospel several particulars respecting the Chhs in those counties where my services have been more especially confined; but my health since my arrival has hardly allowed me to write.

The Church in Geneva is in a state of forwardness, & will doubtless be finished before Christmas. The vestry of this Chh have lately requested me to devote half my time to them, respecting which I solicit advice & direction, but would observe, that unless more missionaries be employed, I must greatly exert myself the remaining half in attends. the neighboring churches. St Peter's, Aurelius, 23 miles distant, St John's, Clifton Springs 13 miles, St Peter's, Pulteneyville 35 miles, & St Pauls in Honyoy hill 30, besides occasional excursions to settlements where there are no incorporations yet formed, all which must continue to render my labours as fatiguing & expensive as heretofore. But Rt Rev Sir unremitting exertions in the prosecution of missionary duties are indispensably necessary; for without them, the consequences must be deplorable indeed—nothing less than the decline of a number of infant, but promising churches, churches which will take deep root if they be but duly nurtured. It has been my endeavour to dispose of the Common Prayer books & small tracts heretofore, committed to my care in the best manner, & I trust that much benefit has been derived from them. There are more however now greatly wanted & also a 4to *Bible* & *pr* book for the reading desk in Pulteneyville. And as it is probable that *one* if not two new churches, must

before long be organized, the number should be at least as great as heretofore. Unable to be so particular as I wish to be, I cannot enlarge, but am

Rt Rev Sir
your much obliged & mt. dutiful Servt.
D Phelps

Bible & Prayer book for St Peters Pulteneyville
4 or 5 doz. Com P. Books with addit! hymns
Do Do Catechisms
Bowden's Letters
Hows Do
Hobarts Apology
Do Compann for Altar
&
As many cheap bibles as may
be consistant

Rt Rev. Bp. Moore

Superscription:
Rt. Revd. Bishop Moore. N York.

ANNOTATIONS

Committee for Propagating the Gospel in the State of New York.

For mention see Volume II, page 242.

Trinity Church, Geneva.

For notice see Volume IV, page 398. The Editor desires to call attention to a mistake on page 400, at the end of the note on Trinity Church, Geneva, where it should read, "Are interred the remains of the second Bishop of Western New York, Arthur Cleveland Coxe."

Aurelius.

For notice see Volume III, page 364.

St. John's Church, Clifton Springs.

The town of Manchester is on the northern border of Ontario County, New York, east of its centre. Its surface is nearly level excepting in the north, where there are some irregular sand and gravel ridges. The earliest settlements were made in 1793, by Joel Jared, Stephen Phelps, and Joel Gillet. Among other early settlers were Nathan Pierce, John McLouth in 1795, and soon after John Van Fleet, Jedediah Dewey, Benjamin Barney, William Mitchell, and Peleg Redfield. The discovery of mineral springs of remarkable curative properties in the eastern part of the town attracted settlers, and as early as in 1800 John Shekell of Maryland had built a log cabin near it and acquired a large tract of land, including the Springs. He was soon followed by William Hanna and Nathan Warfield from Maryland, and others. In 1805 William Powell of Geneva built a hotel for the accommodation of persons resorting to the Springs. Mr. Phelps soon after included Clifton in his missionary circuit, and found in Mr. Shekell, William Warner, and other residents a strong inclination to the Church. A parochial organization was formed in 1806 under the name of St. John's Church, Clifton Springs. John Shekell and Samuel Shekell were elected wardens, with Darwin Seager, William Warner, George Wilson, Archibald H. Beale, David Williams, Thomas Edmonston, Alexander Howard, and William Powell, vestrymen. Subscriptions were obtained, and in 1808 a church was built. It was of wood, in the prevailing style, with two stories. Its dimensions were thirty feet by forty feet. Only a few services were held in it in an incomplete state by Mr. Phelps. After his death in 1813 the activity of the congregation ceased, and only occasional services were held for many years. The church building was sold to the Methodists, who used it until 1846, when it burned down. In 1866 William Bostwick Edson, rector of St. John's, Phelps, an outgrowth of St. Paul's, Allen Hill, organized in 1836, commenced regular services. A new organization was effected with Dr. Edson as rector, and a Gothic church building of wood, seating one hundred and fifty, was erected, which was consecrated by Bishop Coxe on Ascension Day, May 18, 1871. In 1886 Dr. Edson resigned to give his whole time to the work at Phelps. He died about 1896. His

whole ministry, from his ordination as deacon by Bishop Wainwright, July 2, 1854, had been spent in western New York, principally in earnest and successful missionary work. His successors at St. John's have been Lewis Peter Clover, John McKinney, John Baptiste Blanchet, Frank Miller Baum, Lorne Barnard Johnston, and Maskell G. Freeman, who was in office in July, 1912. As recorded in the American Church Almanac for 1912, there are ninety-eight communicants.

It is of interest to note that Dr. Arthur Cleveland Coxe, the second Bishop of Western New York, died at the sanitarium at Clifton Springs, Monday, July 20, 1896.

St. Peter's Church, Pultneyville.

The town of Williamson, named after Charles Williamson, the first agent of the Pultney estate, was formed from Sodus, February 20, 1802. It is on the northern border of Wayne County, New York. Its surface is generally level, sloping gently to Lake Ontario. About 1806 a settlement was commenced in the northern part of the town, on the lake front, which was called Pultneyville in honour of Sir William Pultney, within whose purchase it was located. Among the settlers were Samuel Ledyard, Russell Whipple, Andrew Cornwall, and Ansel Cornwall. It was expected that the village would become an important lake port. Services were held by Mr. Phelps as early as 1807, but no particulars of his work are available. St. Peter's Church was organized in 1808, and admitted into union with the Convention of the diocese of 1809. Mr. Phelps removed to the village, and gave much time to building up a parish. After his death in 1813 the parish gradually declined, and finally ceased to exist. Missionary work in the neighbouring town of Sodus grew out of the zeal of a true Christian layman, Thomas Wickham of Charleston, South Carolina, who settled in Sodus early in the nineteenth century and read the service to his own family and others. In 1813 the parish was visited by Davenport Phelps, then suffering from illness. In 1817 it came under the care of George Henry Norton of Allen Hill. A parish was organized in 1826, and a church built in 1834. From that date, under faithful rectors and missionaries, occasional services have been held in Pultneyville to the present time.

St. Paul's Church, Allen's Hill.
For notice see page 4.

John Bowden's Letters.
For notice see Volume V, page 468.

Albany Centinel Controversy.
The How letters to which Davenport Phelps alludes were those which appeared in the Albany Centinel Controversy, for notice of which see Volume IV, page 479.

Hobart's Apology for Apostolic Order.
For notice see Volume V, page 383.

Hobart's Companion for the Altar.
For notice see Volume III, page 460, and Volume V, page 168.

[From James Robertson]

My dear John,

I HAVE heard very little of you for a long time past; and that little, leads me to suppose that, excepting on sundays, you are seldom in New York. However, I have requested the bearer, Mr. John L. Dick to call upon you with this letter. He is a young man, who has been in our store, for the last six years; and during the whole of that time, he has conducted himself to our entire satisfaction. He was born in this city; and his parents were religious, upright, people; who, while they lived, gave him good instructions, as well as set him a good example. Since their death, he has been under the guardianship of Mr Robert Patterson, of the University in whose family he lived for several years. For the last 12 or 18 Months, your old acquaintance Miss Mary Redman has kept house, and he has been one of her in-mates, the only one she has had, the most of the time. He goes from New York to Europe, in a vessel of Mr. Wyckoff, partly on our business. In a word, he is a young man of good principles and correct conduct, and I feel interested in his welfare.

Should you be in New York, while he is there, I shall be glad you would take a little notice of him. He has not seen much of the world; and at his time of life, it is of utmost importance to him, to form no acquaintances but such as are of respectable character; and from whose conversation and example he may be benefited.

I suppose it will not lessen the force of my recommendation, if I add that, he has been brought up a *Seceder;* and that his faith remains unshaken, even after twelve month's endeavour, on the part of Miss Redman, to make him an Episcopalian.

Am I never to hear from you except *in great haste;* I hope you *intend*, some time or other, to do better.

Mrs. H. and the children I hope are well.

Yours affectionately,

JAMES ROBERTSON.

Phila^da^ 11. October 1809.

Superscription:

REV^D^ DR. HOBART, New York.

Mr. Dick.

ANNOTATIONS

John L. Dick.

After much research no particulars concerning this gentleman have been obtained.

Robert Patterson.

Robert Patterson was born in County Down, Ireland, May 30, 1743. In 1768 he came to America and became a teacher in Pennsylvania. He was successful, and in 1774 was elected the principal of the Wilmington Academy, Wilmington, Delaware. In 1776 he joined the Continental Army, in which he served as military instructor, adjutant, assistant surgeon, and brigade major. At the close of the war he was appointed professor of mathematics in the University of Pennsylvania in 1782. For some years he was a member of the select council of Philadelphia, and in 1799 its president. In 1805 President Jefferson made him director of the United States Mint at Philadelphia. He held this position until his death. From 1810 to 1813 he was vice-provost of the University of Pennsylvania. In 1813 he resigned his professorship. In 1819 he was elected president of the American Philosophical Society, of which he had been a member since 1783. He died at Philadelphia, July 22, 1824, in the eighty-second year of his age. Professor Patterson married Anne Hunter Ewing, a daughter of Provost Ewing. His son, Robert Maskell Patterson, was a noted educator, succeeding his father as professor of mathematics in the university and

attaining other honours. His grandson, Robert Patterson, became a wealthy banker in Philadelphia. Dr. Patterson published:

The Newtonian System. Philadelphia, 1808
A Treatise on Arithmetic. Pittsburgh, 1819
Many Articles in the Transactions of the American Philosophical Society

He edited:

James Ferguson's Lectures on Mechanics. 1806
John Webster's Natural Philosophy. 1809
Dr. John Ewing's Lectures on Natural Philosophy, with a memoir. 1809

Mary Redman.

In the Philadelphia Directory from 1805 to 1810 is this entry: "Redman, M. Shopkeeper, 15, North Third." This is possibly the lady to whom Mr. Robertson alludes.

Henry J. Wyckoff.

The firm of Smith & Wyckoff was established before 1790. Its office was at No. 84 Broad Street. Mr. Wyckoff took part in many public festivities, notably the Erie Canal celebration in 1825, when with Philip Hone he was a member of the committee to welcome at Albany the guests of the city of New York from the western part of the state. For some years Mr. Wyckoff was president of the Eagle Insurance Company.

The Scottish Seceders.

In 1712 the British Parliament passed a law, restoring the right of patronage in Scotland. This was resisted by many congregations, and many parochial settlements were made, in spite of the protest, at the point of the bayonets of royal troops. In 1730 the General Assembly of the Established Church enacted that no reasons of dissent "against the determination of Church judicatures" should hereafter be entered on the records. This made several of the ministers and congregations furious. In a sermon before the Synod of Stirling and Perth in October, 1732, Ebenezer Erskine of Stirling arraigned the legislation and arrogant spirit of the authorities in taking away freedom of choice from

the people. A committee of the Synod considered the matter and reported the following year that Mr. Erskine was deserving of censure. With twelve other ministers and two elders he appealed to the General Assembly. This upheld the decision of the Synod. Upon this Mr. Erskine withdrew, after presenting a written protest, which was also signed by William Wilson of Perth, Alexander Moncrieff, minister of Abernethy, and James Fisher, minister of Kinclaven. They were ordered by the Assembly to appear before the commission in August and retract their protest. This they refused to do. Consequently in November, 1733, they were declared to be no longer ministers of the Church. They presented a final protest and remonstrance, in which they declared that they must secede, and made an appeal to "the first free, faithful and reforming General Assembly of the Church of Scotland." From four ministers the seceders grew to be a comparatively large body. They stood for more than a mere matter of ecclesiastical law. They professed to hold the true Evangelical principles of the Gospel in their integrity and purity. In 1739 the eight brethren were summoned before the General Assembly to answer the charge of contumacy, and in 1740 they were solemnly deposed. While there was growth, there was also dissension upon questions of polity, and in 1747 the new organization divided upon the question of the propriety of a conscientious seceder taking the Burgess's oath, the General Associate Synod condemning and the Associate Synod upholding the religious clause in the Burgess's oath. In 1799 another division took place over the question of the power of the civil magistrate. In 1820 the "New Light" sections of the Burgher and Anti-Burgher faction solemnly reunited. The "Old Light" sections, of whom Dr. McCrie was then the most prominent man, united for the most part with the Free Church of Scotland in 1842 as the Original Seceders. A small portion still maintains an organization and the ancient principles. In 1847 the "New Light" Secession Church united with the Relief Church—a small body which had separated from the Established Church in 1752 solely on the question of the right of the people to choose their own ministers—under the name of the United Presbyterian Church.

[From Joseph Prentice]

Athens Oct 20th 1809

Rev & Dear Sir,

I Received your communication by the Rev Mr Butler in due season & with much satisfaction; as the assistance which it promises will enable me to continue (for the present at least) in the Churches at Athens & Coxsackie. The offer from Poughkeepsie was something more than I can hope to realize in my present situation; but the difference is a sacrifice which I the more cheerfully make to a sense of duty believing it to be "well pleasing."

You will recollect that "Lawrence's Sermons," are to be sent to Mr Saml Reynolds Athens, pr Experiment —

When making out my report to the society for propagating the Gospel, I did not reflect that it would be published; which from examining the last year's Journals, I have reason to expect. I must therefore request that you will have the goodness to correct & prepare them. It would be peculiarly grateful to my circumstances, if the $100 Dollars from the Missionary fund, or the £50. pounds from Trinity Ch could be advanced before the closing of the river.

I am sorry to trouble you on the account but should you find it convenient to ascertain whether this wish may be complied with, you need only reply verbally to Mr. Ritter the bearer of this who will wait on you for that purpose before he leaves N. York. With best wishes for your health & happiness, I am

Dear Sir,

your friend & Brother in Ct

Joseph Prentice.

No superscription.

ANNOTATIONS

David Butler.
For sketch see Volume IV, page 405.

Trinity Church, Athens.
For sketch see Volume V, page 136.

Christ Church, Coxsackie.
For sketch see Volume V, page 151.

Christ Church, Poughkeepsie.
For notice see Volume II, page 379.

Richard Laurence.
For notice see Volume V, page 524.

Samuel Reynolds.
Mr. Reynolds appears to have been a merchant at Athens, who owned several sloops plying between that village and New York City, among them the one mentioned in the letter.

Committee for Propagating the Gospel in the State of New York.
For mention see Volume II, page 242.

Henry Ritter.
Mr. Ritter was one of the incorporators of Trinity Church, Athens, and a member of its vestry for many years.

[From James Kemp]

My Dear Sir,

YOUR last letter, while it excited painful sensations, produced a variety of useful reflections. I had often thought that even in trying and difficult times, so eligible was the situation of Dr. Hobart, that he was peculiarly blessed. High in the estimation of the Church, extensively useful in a literary view, as a Preacher so distinguished as to command the choice of any situation, fixed in one of the best in the United States. If in these things, there are not the materials of happiness where are they to be found? Comparisons are often profitable, & I would ask you to compare this situation with mine. Drudgery or seven hours every day in a school, preaching twice every Sabbath, performing numerous other clerical duties, in so little estimation as a preacher, that I can hardly keep awake a partial friend—look at the two pictures and rejoice.

However I so well know your zeal in our glorious cause, that I fear some trying circumstances have occurred to distress and perplex you. Often have I thought, that if I could divest myself of the idea that the life of a christian was to be an active and industrious life, I could sit down in ease and peace upon my farm, removed from the cares & concerns of a public station. But of this a Minister of Christ must hardly allow himself to think. Our Talent must be employed, otherwise we shall have a distressing sentence passed upon us!

Extremely unwilling to encroach upon your ardent labors as to divert you from your important pursuits, yet I feel so much interest in your happiness, and in the various incidents & occurrences respecting the Church, that I should have been highly gratified, if you could have spared time to have given me a

history of the things that must be daily passing with you, particularly while so many new churches are building and so many brethren are added to your number. I have been thinking with myself that your anxiety to keep things right has perhaps involved you in some unpleasant circumstances.

A most wicked attempt has been made upon the Church in Maryland, at the season of our political convulsions. A Hand-bill was issued, a little before our election, purporting to be the development of a plan among the Federalists to establish the Church exclusively. This was said to be the object of a Bill brought in last session of our Legislature, to encorporate the Convention. Altho' nothing was asked in this bill, but a mere act of incorporation, yet the prejudices & passions of the ignorant & wicked were greatly excited. The Church has been indeed ably defended by men too of the first rank in the State. And I believe the Clergy have not been idle spectators. My feeble powers have not been dormant.

The effect of this stratagem upon the election was probably considerable, but it remains yet to be seen, what influence it will ultimately have upon the Church. So flagrant was the falsehoods, so shameless the calumnies, that it is supposed by some, it will issue in the advantage of the Church.

What has become of our Brother Dr. Moore, since he declined coming to Baltimore? You have now a powerful Phalanx in New York. I think however Dr. Bowen ought to have remained in Charleston & been Bp of South Carolina. I am unacquainted with the cause of all these movements.

Your charity to poor Mr. Ball shall be applied according to your wishes. They have made up something handsome in Dr. Bend's Congregation & we are all trying to send him some relief. But nothing had been done when I applied to you.

This letter is the production of a late hour after the labors

of the day. I mean this as a hint to you. And beg you to be assured that my heart feels so interested in your happiness, that I am made exceedingly uneasy by some of the intimations in your last letter. That God may bless you & support you in all your trials is the ardent prayer of your affⁿ friend & Brother

JAˢ KEMP

Cambridge Oct. 30, 1809.

ANNOTATIONS

Petition of the Diocese of Maryland for Incorporation.

In his "History of the Protestant Episcopal Church in Maryland," Dr. Francis Lister Hawks says on page 371:

"By the special vestry act, and by that of 1798, the Church as we have already seen was secured in the possession of her property in those parishes where vestries were chosen; but no provision had yet been made for securing it, in those parishes where there were none. Application had been made to the legislature more than once, but the Church in this particular was treated with less liberality than other denominations of Christians. In 1808, a bill was offered to incorporate the Convention with the usual powers conferred on corporate bodies, and to place under its care the property of the Church in those parishes which might at any time be without vestries. This bill passed in the house of delegates, but was rejected by the senate. This was felt to be harsh treatment. The statute book contained numerous laws for the incorporation of other religious societies, and this was the first instance of a refusal to grant such incorporation, or indeed of even opposition to such a law. Malice itself could not discover in the bill or memorial accompanying it, the slightest provision injurious to the rights of other denominations of Christians: it did not seek to advance the Church at their expense. Indeed its rejection was perfectly inexplicable on any other ground than that of want of time on the part of the senate to examine the bill and see that it was inoffensive and harmless in its operation. The Convention therefore in the session of 1809, determined to renew the application."

Few of the pamphlets or handbills issued in this controversy and attack have survived, and none are now available for use.

Richard Channing Moore.

See sketch which precedes his letter of June 25, 1814.

Nathaniel Bowen.

For sketch see Volume V, page 542.

David Ball.

This allusion is to the Rev. David Ball, rector of All Hallows Parish, Worcester County. He was a native of Virginia, and in 1791 came to Maryland. He had been a member of the standing committee for many years, and served once as president of the Convention. He died in 1813.

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

HOBART CORRESPONDENCE

[From John Churchill Rudd]

Eliz Town, Oct. 30. 1809.

My Dear Sir,

YOU may well be supprised to find a letter following you so quickly, when the subject of it might have been so easily mentioned while I had the pleasure of seeing you. But to tell you the plain truth, I supposed you would discourage me so that would cause me to go about the business more reluctantly; And as I could not satisfy my people without I thought I ought to do it as well as I could. I have forwarded a petition to Bishop Moore to be laid before the vestry. And though you cannot be expected to make any influence in our favour, you can have no objection that Trinity Ch. should give us 1000 or 5000$. And should any questions be asked respecting our need I hope you will feel disposed to represent us favourably. For to be serious I have no doubt, if assistance be not obtained, but a good part of our parsonage Orchard must be sold especially as several of the Congregation have long been disposed to such a Measure. We were in hopes of being able to square off all our Debts. But after all our prudence, we are 500$ behind which must be paid. I have indeed but very little hopes of succeeding but I think we have as good claims as Newark. Yrs. Affecly.

John C. Rudd.

Superscription:
Rev. Dr. Hobart No 46 Greenwich St New York

ANNOTATION

Petition of St. John's Church, Elizabeth Town, 1809.
There is no mention of the petition in the records of Trinity Parish.

ASA EATON

[From Asa Eaton]

Boston Nov. 18, 1809.

Revd & Dear Sir,

THE bearer of this is Mr. Charles Burroughs. Permit me to introduce him to your friendly notice. He is a candidate for Holy Orders, & has recently received an invitation to settle in St. Johns Chh. in Portsmouth N. Hampshire. Any attentions you may find it convenient to pay this gentleman, will add to the obligations of,

Dear Sir,

your sincere friend

& brother

Asa Eaton.

Superscription:

Revd. J. H. Hobart D.D. New York.

ANNOTATION

Charles Burroughs.

Charles, a son of George and Mary (Fullerton) Burroughs, was born in Boston, Massachusetts, December 27, 1787. He was trained for college under that eminent teacher, Dr. Pemberton, with frequent advice as to his studies from Dr. Gardiner, his pastor. He graduated from Harvard College with honour in 1806. His theological course was under the care of Dr. Gardiner. He served as lay reader at St. John's Church, Portsmouth, New Hampshire, from the early part of 1809, and in the fall of that year was elected as rector. He was made deacon in Philadelphia by the Rt. Rev. Dr. White, December 10, 1809. He was ordained priest in St. John's Church, Portsmouth, May 20, 1812, by Bishop Griswold. In the conduct of the parish, which was then seventy-five years old, he was both prudent and wise. He was especially thoughtful for all poor and distressed folk. In every priestly duty he was devout and sincere. In his attitude to

the town in which he lived he was the progressive citizen, anxious for its betterment and welfare, and did his full share. He took a leading part in the affairs of the diocese, and was the representative to the General Convention and usually president of the standing committee. He resigned his cure in 1857, and occupied himself with many religious matters of general concern. He is said to have been one of the most generous donors to the establishment of the General Theological Library of Boston, which still freely benefits all the clergy in New England. He died in Boston, March 5, 1868, in the eighty-first year of his age and the fifty-ninth of his ministry. As an author he published several sermons, preached on special occasions, among them: On the death of Rev. Dr. Morse of Newburyport, Massachusetts, 1842; at the consecration of St. John's Church, Portsmouth, 1848; a sketch of the life of Rev. Arthur Browne. He also published "The Poetry of Religion and other Poems," 1851. He wrote frequently for the press and periodicals.

JOSEPH GROVE JOHN BEND

[From Joseph Grove John Bend]

Balt°, Nov^r. 22. 1809

Rev. Sir,

THIS will be handed to you by M^r. Thomas, one of the firm of Coale and Thomas of this city, who not only keep an extensive book-store, but are, in their private character, among the most respectable of our citizens. His object is, while in New York, to make such arrangements, as will enable his firm to keep a constant supply of those publications, useful & interesting to the members of our Church, & in which your city particularly abounds. Deeming an introduction to you likely to promote this object, he has requested one from me; & I give it with pleasure, not doubting that he & his partner will be found faithful performers of their engagements.

I have received the last number of the Magazine. I shall soon write to Mess^rs. Swords, on whom you have devolved your correspondence with me, furnish them with an account, and request them to prescribe some mode of transmitting them the money in my hands.

I am, Rev Sir,
Your obedient & very humble servant,
Joseph G J Bend.

Superscription:
The Rev^d John H Hobart, DD, Greenwich Street, New York.
M^r. Thomas.

ANNOTATIONS

Coale & Thomas.
For notice see page 171.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Thomas and James Swords.

For sketch see Volume IV, page 330.

PARKER ADAMS

[From Parker Adams]

Waterford, 27th Nov. 1809.

Revd & Dear Sir.

I NOW consider myself as fixed down for at least one year, am to preach one third of the time in each of the three places Milton Stillwater and this. They make out one hundred and fifty dollars at each place and the remaining one hundred and fifty they expect, agreeably to what the Bp. told them, Trinity church will add.

Ammi Rogers is in this county collecting a strong party which thinks him persecuted by all the Bishops and clergy of our country. Even in Milton there are some (I am not personally acquainted with but one such) who will hear no other preacher of our church. He will never be admitted however as a minister into the church in that place. The wardens and vestry are violently opposed to him. Mr. Perry was much pleased with receiving so explicit a letter from the Bishop on the subject of Rogers. The church at Milton was not a little pleased with theirs, especially as he had repeatedly said that Bp. Moore would permit him to preach if the people would request it. But the Bp's letter told a different story.

Hitherto, as I have had no fixed place of residence, I have not been able to take the Churchman's Magazine. I wish now to be considered a subscriber commencing with the next number, I mean the number for Sept. and October.

I am, Dear Sir, your affect
friend and humble servant,

Parker Adams.

Revd John H. Hobart, D.D.

Superscription:
Dr. J. H. Hobart Assistant minister of Trinity Church New York.

ANNOTATIONS

St. James's Church, Milton.
For notice see Volume II, page 458.

St. John's Church, Stillwater.
For notice see Volume II, page 459.

Ammi Rogers.
See sketch which precedes his letter of October 15, 1816.

Joseph Perry.
Particulars concerning the life of Mr. Perry are given in the notice of St. Peter's Church, Hobart, in Volume II, page 409.

Benjamin Moore.
For sketch see Volume II, page 230.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

JAMES ABERCROMBIE

[From James Abercrombie]

Philad[a] Nov 29[th] 1809.

My dear Sir,

I Herewith transmit you the pamphlets our Bishop mentioned to you, the illiberality & ignorance of some of our ἄριστοι rendering it necessary for me to publish a defence. My good Diocesan has acted nobly, & my friend W[m]. Meredith as much so in *his* line. If I did not believe you have made a vow, under penalty of excommunication, *never* to write to me again, I would ask y[r] opinion of the said defence; and also to let me know whether my Lectures on the Cat[m] &c, &c have ever been sold. I am now about to publish a 2d Edn— amended agreeably *to your just* review of the first. Do you think they will sell? If so, I wish you would ask some of y[r] principal booksellers what they would give for the copyright of 1000. I have offers from 2 booksellers here, but I will wait to hear from you.

I shall forward some of the Documents in a few days.

Pardon this intrusion upon your time & attention & believe me

Affy Yrs.

Jas. Abercrombie.

Superscription:
The Rev. John H. Hobart, D.D. New York.

ANNOTATIONS

Abercrombie and the William Penn Marriage.

The pamphlet referred to bears the title: "Documents relating to the Celebration of a Late Marriage," 1809.

The gentleman was William Penn, a great-grandson of Sir William

Penn. He was erratic and eccentric. Having formed an attachment for "a woman celebrated for her beauty, but whose course of life, not less than her origin and associations, rendered it impossible for his friends of either sex to recognize her as his wife," he requested Dr. Abercrombie to perform the marriage service for him. After full inquiry and consultation with Bishop White, the Doctor found no legal or canonical impediment, and he married them. The amazement, indignation, and abuse of Dr. Abercrombie which it excited caused a controversy which raged for some time. [*The Rev. Dr. Rufus W. Griswold, The Republican Court, as quoted on page* 564 *of volume i of the Life and Correspondence of the Rev. William Smith, D.D., by Horace Wagner Smith. Philadelphia*, 1880.]

William Meredith.

William Meredith was a lawyer of Philadelphia, of great prominence professionally and socially. He was active in Church affairs, both in the diocese and as a member of the General Convention.

Abercrombie's Lectures on the Catechism.

For notice see Volume V, page 426.

Hobart's Review of Abercrombie's Lectures.

For notice see page 81.

PAUL TRAPIER GERVAIS

[From Paul Trapier Gervais]

Philadelphia. Dec. 8, 1809.

Dear Sir.

I Expected to have seen you again in three weeks: but all my hopes are like quick Silver when I touch them they crumble into pieces & roll from me. I have seen Doctor Physick: he tells me that I will not be able to return home by the first of February: the time at which I had important business to transact in Carolina. He has declined enlarging the incision on account of the difficulty of cure, with which it would be attended, but proposed to remove the disease by the gradual means of wire. to any thing, that he may suggest, I mean patiently to submit. The management of the Estate by my mothers death has devolved upon me, my health prevents me from doing what I ought to do! What can I do? I know of no person that will like to take the management of it upon him on account of the trouble which he would be forced to submit to. I am therefore quite perplexed, but I hope not cast down! I trust providence will direct all things for me in the way most conducive to my benefit. Yet who can prevent sensations of sorrow from arising in his mind under such circumstances: not able to be present where my presence *seems* needfull, sick & probably for many months in a country where none of my friends are with me, in a strangers house where I cannot even hope to be well attended. Such, however, is my situation & I must endeavour to learn in whatsoever State I am therewith to be content.

I remain with great regard & Esteem

Your most humble & ob[dt]., Servant,

Paul T. Gervais.

P.S. If Mr Bowen has left New York I wish you would inquire at the post for a letter directed to him by me & send it on to Charleston.

P. T. G.

Superscription:
Revd. J. H. Hobart, D.D. New York.

ANNOTATIONS

Philip Syng Physick.
For notice see Volume V, page 295.

Nathaniel Bowen.
For sketch see Volume V, page 542.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz. Town, Dec. 12: 1809.

My Dear Sir.

AS the feast of the Nativity will fall this year on Monday, I have been somewhat in doubt, as to the proper time of reading the exhortation to the Communion. The Rubrick indeed says that it shall be read upon "the Sunday or some Holy Day immediately preceeding," but whether the Ch. does not wish to give more time for preparation, than in y^e^ present case can be." Perhaps persons may urge their want of proper notice as their excuse, and when they are so prone to delay would it not be well to prevent them as much as in our power. Will you have the goodness to give me your opinion as to the correctness of reading the exhortation on Sunday next? Unless I hear from you, I shall adhere to y^e^ letter of y^e^ Rubrick, tho' I feel disposed to give my people the opportunity of longer preparation.

I have for several days past been afflicted by the lameness of my decriped arm.

Yrs. Afftly, John C. Rudd.

Superscription:
Rev. D^r^ Hobart No 46 Greenwich Street New York.

ASAHEL DAVIS

ASAHEL DAVIS was made deacon by the Rt. Rev. Dr. Hobart, June 1, 1817. He seems never to have entered actively upon the duties of the ministry, and under the provisions of Canon VII of 1820, providing for the displacement on written notice of intention no longer to officiate, he was deposed previous to May, 1823.

[FROM ASAHEL DAVIS]

Rahway. New Jersey Dec 15 1809.

REV. SIR

PLEASE accept of the thanks of your servt for your goodness in bestowing those *excelencies* the Books etc.

The Doct made mention I saw of his writing me by Mail on the subject of enquiry, I have never received a Letter therefore I conclude it must have gone on to Bridgtown West Jersey as I expect the superscription is "Bridgtown New Jersey" which superscription is wrong, as Letters are generaly directed to Rahway. I wish you would be so kind as to write me by the Bearer.

Please present my Respects to Mrs. Hobart.

From your Hbl Serv.

ASAHEL DAVIS.

REV. DR. HOBART

P.S. I will endeavor to dispose of those*

* The bottom of the letter is torn off. ED.

EDMUND JENNINGS LEE

EDMUND JENNINGS, a son of Henry Lee of Prince William County, Virginia, was born May 20, 1772. He was fitted for college under excellent teachers. He graduated with honour from the College of New Jersey in 1792. He studied law, and was made clerk of the United States Court in Alexandria, when it formed a part of the District of Columbia. He was a firm and consistent Churchman. With William Meade, William Wilmer, and other young men, he laboured to raise the Church in Virginia from her depressed condition, and was instrumental in the election of Dr. Richard Channing Moore as Bishop in 1814. For nearly fifty years he was one of the strong and earnest laymen of the diocese. He died May 30, 1843, in the seventy-second year of his age.

Edmund Jennings Lee married a daughter of Richard Henry Lee, a signer of the Declaration of Independence.

In approving the action of the Washington Bar on the death of Mr. Lee, Chief Judge Cranch said:

"The Judges of this Court sympathize sincerely with the members of the Bar in the loss of one of its oldest, most respected and learned members. Mr. Lee, at the time of his death, was the only survivor of those who were counsellors of this Court at the time of its organization in 1801, and the Judges from their long association with him in the administration of justice, from their high respect for his character as a learned, able and upright advocate, as well as for the virtues which adorned his private life, cannot but greatly lament his loss, and uniting with the Bar in their sympathy with his bereaved family and friends, most willingly accede to the request that their proceedings be entered upon the minutes of the Court." [*Alexander's Princeton College, p.* 261.]

Bishop Meade said of him:

"I not only knew Mr. Lee from my youth up, but I saw him in his last moments, and heard him with the truest humility speak of himself as a poor sinner, whose only hope was in Christ." [*Alexander's Princeton College, p.* 262.]

[From Edmund Jennings Lee]

Alexandria 16. Decem[r] 1809

Dear Sir,

I AM happy that the promotion of the cause of true & genuine religion, a cause which ought to engage the most anxious solitude and attention of all men; will be the means of reminding you of an old college acquaintance who still remembers you.

I flatter myself that you will most cheerfully aid me in the object of this letter. The Protestant Episcopal Church in this place is at present without a Rector. The Rev[d] M[r] Chapman of Elizabethtown and of New Jersey has been mentioned to the vestry. It being the wish of the vestry not to fill the vacancy except with a man of real piety, intelligence and if possible of eloquence. You being known to me, to all the vestry by reputation, they have requested me to address a letter to you on this subject, and ask you to state to me your opinion of this gentleman; I feel well assured that you will not hesitate to oblige as far as you can the vestry, who is extremely desirous to fill the Church with the most able character they can procure. The vestry will therefore esteem it as a particular favour conferred on them by you, if you would let me hear from you immediately upon the subject of this letter.

I am yours with regard & esteem

Edmund J Lee

Superscription:

The Rev[d] John Henry Hobart, New: York

ANNOTATION

James Chapman.

For sketch see Volume V, page 343.

AARON OGDEN

[From Aaron Ogden]

Elizth Town Decr 19—1809.

My dear & Revd Sir,

THE time for the wedding of our daughter Mary is now fixed for the Wednesday after Christmas so that we hope to have the pleasure of your presence—we further hope, that Mrs. Hobart herself may *venture* on the occasion, & that we may have the pleasure of seeing her also.

We are with great affection & truth

Most sincerely yours

Aaron Ogden

No superscription.

ANNOTATION

The Marriage of Mary Chetwood Ogden.

Mary Chetwood, the eldest daughter of Aaron and Elizabeth (Chetwood) Ogden, married George Clinton, a son of Colonel Francis and Anne (Ogden) Barber. Mr. Barber was born December 27, 1778, and died October 9, 1828. Mrs. Barber was born in 1789, and died March 23, 1863.

HOBART CORRESPONDENCE

[From John Churchill Rudd]

Eliz town, Dec 21 : 1809.

My Dear Sir,

In a late conversation with our Mutual Friend Mr Croes, the subject of his Albany Visit was mentioned, when I having a fair opportunity made some inquiry as to his applying to Dr M. for letters, & at ye same time expressed my fears that some unfavourable impressions had been made on ye minds of ye Clergy in N. York. He then gave me a history of the Circumstances, & showed me the letters he had received wishing me to State the same to you, and leave it to your prudence to satisfy the other Clergy or not as you should think proper.

A letter Dated Sep. 4. from Mr J. . . . first informed him of the resignation of Mr Beasley. In this letter it was proposed that under the appearance of visiting Ballston Mr C. should officiate at Albany, and no doubt was entertained of his success. Frequent mention was made that this was the opinion of his *Friends* in the City by wh. Mr C. supposed several of the Clergy were meant. To this he replied, that he could not think of going to Albany under ye pretence of visiting the Springs, that he would not move till he knew whether he should interfere with any other candidate, nor till he received something like an invitation from the vestry. He soon received letters from Mr J. & Dr M. stating that all these things should be attended to. The latter he never answered. He soon received another from Mr J. stating that the Vestry had been individually consulted and would be happy to see him.

All this he designed to State to you when he got to the City, but you was from home. On confering with Mr J. he found that no other Clergy had been consulted but Dr M. & it was necessary to go and see him, and get letters etc.

Here Mr C. told Mr J. ye opinion he had of the Dr, the same opinion he had frequently expressed, and should on all occasions act conformably to that opinion. That if his going to Albany depended on his consulting him & asking for letters he would not go. It was then proposed to go to Dr M's. This was refused. However as Mr J. took the two Mr. Cs into town they stopped at the Door. The Doct. was out. Mr. J. said he would provide the requisite letters and send them to the steam boat the next day. This was done, and among them was one or two from the Dr.

These are the principle circumstances.

Mr C. believing Mr J. to be his true friend, and that all this arose from his desire to aid him, would not on any account have him suffer, or have this explanation come to his ears. Your prudence will guide you safely, and prevent Mr J. from knowing what has passed.

You will doubtless see ye propriety of Destroying this letter immediately least some accident should bring me into unnecessary & unpleasant notice.

Yr Affct & Grateful Friend

John C. Rudd.

P.S. Mr Davis I fear will never do much, he has a great number of odities & weak notions. My opinions have risen & fallen several times, but I do not think he has mind & Stability. I have however advised him to confine his attention to the study of Languages.

Superscription:

Rev. Dr Hobart No. 46 Greenwich St New York

Mr Brady.

ANNOTATIONS

John Croes and St. Peter's Church, Albany.

This letter explains the reasons why Dr. Croes could not accept a call to St. Peter's Church, Albany, where he officiated during the vacancy left by the resignation of Frederic Beasley to accept the associate rectorship of St. Paul's Church, Baltimore, Maryland.

Cave Jones.

Mr. J. is Cave Jones, an assistant minister of Trinity Church, New York City. For sketch of him see Volume V, page 78.

Richard Channing Moore.

Dr. M. is Dr. Richard Channing Moore, who had recently accepted the rectorship of St. Stephen's Church, New York City. A sketch of him will precede his letter of June 25, 1814.

Asahel Davis.

For sketch see page 324.

[From John Churchill Rudd]

Elizabeth Town, Dec, 22, 1809.

My Dear Sir,

I TAKE the liberty to trouble you to procure and send me by Mr Hatfield's boat a Com. prayer Book, of good type, good plain binding, perhaps one of the Octavo Edition if not more than 12/ or 14/ would be as suitable as any, if not one of this discription, a Duodecimo would be preferred. You will oblige me by sending it so as to be here by Xmas, as it is for a Mr Jeffries, who has for several Sundays been disappointed as I thought it probable I might be in New York during the Week.

The Presbyterians are very busy, they have had preaching all this afternoon, & their bell is now toling. Griffing & Roe are here. I do not know but I shall be under the necessity of having a weekly lecture or two if this weather holds. Last Sunday Evening for the first time since I have been in the town the Meeting House was open. When did Mr. W. Leave New York?

Yours Affectly.,

JOHN C. RUDD.

I enclose 2$. for the Book.

Superscription:
REV. DR. HOBART No. 46 Greenwich Street New York.

ANNOTATIONS

Smith Hetfield.
For notice see Volume V, page 184.

Henry Jeffrys.
Henry Jeffrys was a member of St. John's Church, Elizabeth Town. He was a descendant of Caleb Jeffrys, who was town clerk in the early part of the eighteenth century, a selectman, and prominent in all civic affairs.

Edward Dorr Griffin.
Edward Dorr, a son of George and Eve (Dorr) Griffin, was born at East Haddam, Connecticut, January 6, 1770. From a very early age his parents devoted him to the ministry. After thorough preparation under Joseph Vaill, pastor at Hadlyme, he entered Yale College, from which he was graduated with the highest honours in 1790. For some months he was an assistant in the Derby Academy. He commenced the study of theology with Dr. Jonathan Edwards, then in New Haven, but afterward president of Union College, Schenectady, New York. He was licensed to preach by the West Association of New Haven

County, October 31, 1792. He delivered his first sermon in the pulpit of his old friend, Dr. Vaill. In June, 1793, he preached as a candidate at Farmington, where he received a call which he finally declined. On June 4, 1795, he was ordained as pastor of the Congregational Church at New Hartford. In 1800, on account of his wife's health, he was given a leave of absence, which he spent in New Jersey, largely with his friend Dr. Hillyer of Morris County. While there he was asked to become colleague to Dr. McWhorter, pastor of the Presbyterian Church, Newark. This he held in abeyance until he knew whether a more southern climate than that of Connecticut was a permanent necessity for his wife. He resigned New Hartford when he found that Mrs. Griffin could not live there, to the deep regret of his parishioners. He was installed as colleague in Newark, October 20, 1801. Upon the death of Dr. McWhorter, July 20, 1807, he became pastor of the Church. In 1809 he was elected professor of pulpit eloquence in the Theological Seminary at Andover, and stated preacher in the Park Street Church, Boston. After filling his chair with dignity and approbation for two years, he accepted the pastorate in Boston in 1811, and was installed on July 31 of that year.

In 1815 he resigned, partly on account of the straitened finances of the society, owing to the War of 1812, and partly because of divisions among the people. He returned to Newark, New Jersey, as pastor of the Second Presbyterian Church, over which he was installed June 20, 1815. He greatly interested himself in general movements and societies, and kept a very rigid and painstaking oversight of his parishioners. He was a founder of the American Bible Society in 1816, also of the United Foreign Missionary Society, and of the African School, established for the proper education of negroes by the Synod of New York and New Jersey. It was for this institution that he wrote, in 1817, a forcible and touching sermon, "A Plea for Africa," which he delivered before the Synod and then printed. In 1821 he was invited to become the president of Danville College, Kentucky, and also of Cincinnati College, Ohio. After visiting both places he declined, partly on account of his health. When, soon after, the presidency of Williams College, Williamstown, Massachusetts, was offered him, he finally accepted it. This noble foundation of Colonel Ephraim Williams, who was killed at Lake George, September 8, 1755, during the French and Indian War, was opened in October, 1791, under Ebenezer Fitch,

a graduate and tutor in Yale College. When Dr. Griffin became president the outlook for its success was gloomy, but his vigorous measures and the careful management of its small funds by the trustees made for it a permanent place among the New England colleges, where a plain and thorough training in the liberal arts, philosophy, and mathematics could be obtained. Dr. Griffin's best energies and intellectual powers were given to the college for fifteen years. His health had become so seriously affected that in 1836 he resigned, to the very sincere regret of the trustees, professors, students, and all persons interested in the welfare of the college. He spent the remaining years of his life at the home of his daughter, in Newark. She was the wife of Dr. L. A. Smith, a prominent physician of the city. Although his disease, dropsy of the chest, was at times very painful, he occasionally assisted his brethren in the vicinity of Newark. His last public appearance was at the meeting of the Board of Foreign Missions in Newark, in the fall of 1837, when he offered a "most touching prayer and address." The death of his wife in July, 1837, was to him an abiding sorrow, but borne with Christian fortitude. He died November 8, 1837, in the sixty-eighth year of his age and the forty-sixth of his ministry. On May 17, 1796, Dr. Griffin married Frances, a daughter of Dr. Joseph Huntington of Coventry, Connecticut, the niece and adopted daughter of the Hon. Samuel Huntington of Norwich, Connecticut, sometime president of Congress and a signer of the Declaration of Independence. Two daughters were born to them. His friend and biographer, Dr. William B. Sprague of Albany, thus closes his sketch of Dr. Griffin, in the "Annals of the American Pulpit," volume iv, page 37:

"The most interesting interview perhaps that I ever had with Dr. Griffin was the last—it was two or three months before his death; but it was after he had become bowed by infirmity, and when the disease under which he had been long labouring, was evidently soon to reach a fatal crisis. His grand and well-proportioned form which I used so much to admire, had become emaciated and skeleton-like, and scarcely the strength of a child remained to it. But I never saw him, after all, when his appearance was more majestic. He sat in that great old arm-chair, breathing with extreme difficulty, and looking as if the breath might leave him at any moment. But he gave me as hearty and cheerful a welcome as he had been used to do, and bade me sit

down by his side and talk to him, even though he should not be able to say much in reply. He did, however, converse freely,—though not without being frequently interrupted by his difficulty of respiration; and every thing that he said showed that he expected soon to die, and that there was nothing in the prospect which he could not view with tranquillity and even delight. He dwelt with special emphasis on the goodness of God in so mercifully arranging his circumstances in the prospect of his departure—saying that there was nothing wanting to render his situation as desirable as it could be. As he had previously requested me to write the memoir of his life, he referred to the subject then, and told me where and how I should find all the requisite material; and I found it exactly as he had stated. The interview was tender and solemn, but by no means gloomy. He gave me his blessing, when I left him; and it proved to be our last parting."

Dr. Nicholas Murray of Elizabeth Town, who was a student at Williams College during his presidency, gives this incident among others of his influence on the religious life of the college:

"If I recollect dates aright, in the spring of 1825 there was a truly powerful and genuine revival in town and College. In this work Dr. Griffin was the prime instrument. Some of the most touching moral scenes that I ever saw or heard of, occurred during its progress. Guilty of the sin of David, we numbered the converted and the unconverted. The report went out one morning and reached Dr. G., that all College was converted but eighteen. There was to be a prayer-meeting that night, and he sent over word that he would meet with us. Although the evening was dark and stormy, and the ground exceedingly muddy, there was not probably a student of College absent from the meeting. He came, and the lecture-room was so crowded that he stood in the door, whilst giving his hat to one, and his cloak and lantern to others. He stood for a moment gazing through his tears on the crowd before him. Then clasping his hands, and lifting up his face to Heaven, he uttered, in the most moving accents, these words—'Or those eighteen upon whom the tower of Siloam fell, think ye that they were sinners above all men that dwelt in Jerusalem?' The effect was overpowering. For minutes he could not utter another word, and the room was filled with weeping. It was one of those inimitable touches which he could occasionally give, beyond all men that I have ever known. I narrated the incident to him a few weeks pre-

vious to his death. He wept aloud on its recital; but he had forgotten all about it."

Dr. J. W. Yeomans of Danville, Pennsylvania, thus describes his method of teaching:

"In the college exercises in which he was accustomed to be present and officiate, his presence commanded the reverence of all the members of the institution in a marked degree. In the recitation room, his manner was striking, and often deeply impressive. His instructions were confined to the Senior class; and the lively interest maintained in that class by his teachings and his personal attentions, greatly enlivened the anticipations with which the lower classes usually looked forward to the Senior year. He felt a deep interest in metaphysical discussions; particularly in those most nearly related to the leading points of the Calvinistic Theology. With all his finished and splendid rhetoric, he was eminent for his talent and habit of accurate philosophical discrimination, and his facility and strength in metaphysical disquisitions enabled him to engage the active interest of his classes in the intricate questions of mental philosophy. He entered with special earnestness into the philosophical discussions relating to the will, and to the ground of responsibility for religious belief; and some of the class exercises on those subjects he conducted with great animation and power.

"A favorite branch in his department of instruction was rhetoric. He always left a decided impression on the students who came under his hand in rhetorical criticism. His practical rules for writing were definite, positive and rigid in the extreme. The effect of them was always manifest in his public discourses, and is palpable to every reader of his pure, concise and energetic style. Every student of the least natural power of discrimination would receive, from a single critical exercise with Dr. Griffin, an impression he would never lose. He was very susceptible to the power of genuine poetry; being moved sometimes to tears by the touching poetical extracts repeatedly used in the college declamations. And his criticisms on the manner of pronouncing such pieces were often admirable. One of his weekly exercises with his class was in reading; and on one occasion a member of the class read from the beginning of one of the books of 'Paradise Lost:' 'Hail, holy light; offspring of Heaven first born.' During the reading he seemed in rapture with the poetry; and, at the close, after some

remarks on the reader's performance, he asked for the book, and erecting himself in his chair, with his countenance suffused, and his voice raised, mellow, and tremulous with emotion, he read the passage with an effect which, I am sure, no member of the class can ever forget. The scene often recurs to me as vividly as on the day after its occurrence."

Among Dr. Griffin's publications are:

The Kingdom of Christ. A Missionary Sermon preached before the General Assembly of the Presbyterian Church, Philadelphia, 1805

A Sermon preached at the funeral of the Rev. Alexander McWhorter, D.D., 1807

A Farewell Sermon at Newark, 1809

An Oration at the Author's Induction into the office of Bartlett Professor of Pulpit Eloquence in the Divinity College at Andover, 1809

A Series of Lectures delivered in the Park Street Church on Sunday evenings, 1813

An Humble Attempt to reconcile the Differences of Christians in respect to the Extent of the Atonement, 1819

A Sermon at the Dedication of the new Chapel connected with Williams College, 1828

A Letter to the Rev. Ansel D. Eddy of Canandaigua, New York, on the Narrative of the late Revivals of Religion in the Presbytery of Geneva, 1832

A Letter to a Friend on the Connection between New Doctrine and New Measures, 1833

The Doctrine of Divine Efficacy defended against modern speculation, 1833

After his death there was published:

Sermons to which is prefixed A Memoir by the Rev. William B. Sprague, 1838. In two volumes

A third volume of Sermons appeared in 1844

Azel Roe.

Azel, a son of John Roe, was born at Setauket, Long Island, February 20, 1738. He was carefully taught, and proceeded to the College of New Jersey, from which he graduated in 1756. He studied theology under Dr. Caleb Smith of Newark Mountains, as the sparsely settled

region now the city of Orange was then designated. In 1760 he was licensed to preach by the New York presbytery, and in 1762 was ordained by the same presbytery without being assigned to any charge. After officiating for some time in Woodbridge, New Jersey, he was chosen pastor of the Presbyterian Church, and duly installed in the fall of 1763. In his work he was careful, systematic, and sympathetic. So great was the desire for his ministrations that the Church of the upper village, known as Metuchen, made an arrangement by which the two Churches should be united and share equally in the services of Mr. Roe. After a union of several years the parent Church found it unsatisfactory, as the large growth made the exclusive services of their pastor a necessity. The affection each congregation had for him is shown by the fact that the union was dissolved only after the presbytery had taken action upon the matter. The situation of Woodbridge exposed it to exactions of both the Continental and British troops during the Revolution. For the first three years of the war New Jersey was the camp and store-house of Americans and English. Stories are told of the manner in which he aided the patriot cause. At one time some members of his congregation who belonged to a certain regiment were unwilling to follow their captain in an attack upon a predatory band near Blazing Star Ferry. He closed his appeal by saying that he would himself go into the action, which he did. He was instrumental in raising troops, and in other ways showed his zeal and interest. His biographer relates this incident:

"So active was he in stirring up all within his influence to enlist in his country's cause, that the Tories united with the British, and seized him one night while he was with his family, and carried him off as a prisoner in New York, where they shut him up in the 'Sugar House.' As they were on their way to New York, they were obliged to ford a small stream. The officer in command, who seemed to have taken a fancy to Mr. Roe, and treated him politely, insisted that the captured minister should allow him to carry him over upon his back. When they were in about the middle of the stream, Mr. Roe, who relished a joke, and was not wanting in ready wit, said to the officer,—'Well, Sir, if never before, you can say, after this, that you was once priest-ridden.' The officer was so convulsed with laughter, that he had well-nigh fallen under his burden into the water. The morning after he arrived at New York, when he was without food, and knew not how his neces-

sities were to be supplied, an excellent breakfast was sent to him by the father of Washington Irving who had been informed of his imprisonment; and this same gentleman took care that he was rendered comfortable until he was exchanged. Shortly after this, in order to prevent a second surprise, he moved his family some miles back towards Piscataway, but, after the war, he returned to the old Stone Parsonage." [*Sprague's Annals, vol. iii, p.* 233.]

In 1789 he was a member of the first General Assembly of the Presbyterian Church, and in 1802 was moderator of that body. Dr. Roe's long pastorate made him the most honoured citizen of Woodbridge, and when the peace of 1815, after the second war with England, was known in that town, it was celebrated by roasting an ox whole and other festivities, while the venerable minister was the orator of the day, and gave an address which was long remembered for its mingling of patriotism and instruction upon the obligations of the American citizen. Dr. Roe died December 2, 1815, in the seventy-eighth year of his age and the fifty-third of his ministry. In September, 1763, he married Rebecca, a daughter of Major Isaac Foote of North Branford, Connecticut. She died September 1, 1794. They had two sons and six daughters. December 24, 1796, he married Hannah, a daughter of David Bostwick, pastor of the First Presbyterian Church, New York City. She was then the widow of Mr. Barret, who had been a consul in France. Her death, November 28, 1815, after a few days' illness with lung fever, so affected her husband, whose grief could not be assuaged, that it brought on the affection of the throat from which he died four days after. Dr. John McDowell of Philadelphia says of Dr. Roe:

"Dr. Roe was an old man when I first knew him; and his naturally fine appearance had been rendered venerable by age. He was of about the medium height—I should say, five feet and eight or nine inches, and well proportioned. His manners were more than ordinarily graceful and dignified, and indicated that he had been familiar with cultivated society. He was a person of excellent judgement and common sense, and though he is said to have possessed naturally strong feelings, he exercised, by means of either grace, or prudence, or both combined, remarkable self-control. He had a well disciplined and well cultivated mind, and had the reputation of being a good scholar. His preaching was distinguished for substantial excellence,

rather than for those qualities which attract the multitude — his sermons were characterized by weighty, well digested and evangelical thought, so plainly expressed as always to be level to the humblest intelligence; but I cannot say that his manner of delivery was specially impressive. He was universally and highly esteemed as a pastor. He moved about among his people with great dignity, kindness, and faithfulness, — always evincing a watchful and earnest regard for their spiritual welfare. He was permitted, about a year before his death, to reap a rich harvest from his labours in an extensive and powerful revival of religion. He was a punctual attendant on the judicatories of the Church, and a useful and influential member; and continued his fidelity in his advanced age.'' [*Sprague's Annals, vol. iii, p.* 234.]

Simon Wilmer.

''Mr. W.'' is probably Simon Wilmer, rector of Trinity Church, Swedesboro. A notice of him is given on page 29.

John McDowell.

The Presbyterian minister of Elizabeth Town at this time was John McDowell, who was installed December 26, 1804. A notice of him will be found in Volume V, page 93.

[From James Kemp]

Cambridge, Decr. 22, 1809.

My Dear Sir,

LIEU: Cox affords me so favorable an opportunity to write to you, that I cannot omit it, altho' I wrote you last week. I hope you have received my concluding letter, & I shall feel highly satisfied when they are all published. I have been affraid that your readers would become tired of controversy, altho I have heard of no intimation of the kind. It has been said by some that the Piece upon the Controversy between the Calvinists & Arminians was tedious and uninteresting, but I find that it is now concluded. The Letter of Mr. Colden is in my judgment one of the best performances that have appeared in the Magazine. Some of my friends here have complained that my Letters were not published in one Volume; that they could have but little effect in the cause, on account of their appearing detached, and that in such a form they labored under other disadvantages. If it be true, that Dr. Miller is preparing an answer, and if the main arguments upon our side continue, as I presume they will, unanswered, I would revise my Letters carefully, correct whatever I might find wrong, & strengthen what might appear weak & then republish them with illustrations. But should Dr. Bowden deem it necessary to rejoin to Miller, I would willingly leave the whole business to him. Altho' I think every man has a right to offer to the Public whatever he may think useful, however weak or however ill executed, yet *the promotion of the Church*, is in my view, the point in which all our exertions ought to unite. And under this impression, I will cheerfully acquiesce in any plan, calculated in the opinion of her friends, to advance this object. We are certainly acting in the capacity of ser-

vants, & our service ought to be single in its object, as well as cheerful. I communicate these sentiments to you with much pleasure, well knowing, that if we should at any time vary in judgment as to the means, we shall always unite in the end. And if you think proper you may make them known to Dr Bowden.

I have learned with unfeigned delight, from my Nephew, how high you stand in New York. I am toiling on here amidst dissipation on the one hand and enthusiasm on the other, & God only knows what is to be the result. I am willing however to expend all the powers God has been pleased to bestow upon me, in Our Great Master's cause. Were I on the other side of the North River, in some village or country Parish, I have an expectation that I should do better. Still to a movement of the kind, there are some serious impediments.

Your friend Mr Beasley is said to be gaining upon the Baltimorians, and Dr Rattoone, I hear, is about to move, tho' quite a reformed man. I thank you for your kind attention to Lieu Cox. He will tell you that at our humble fireside things go on in the usual style. I am my Dear Sir with kind regard for Mrs. Hobart, your sincere Brother

Jas. Kemp.

Superscription:
The Revd Dr Jno H. Hobart. New York.

Lieu: Cox

Please to send the Magazine as soon as possible.

ANNOTATIONS

Edward Noel Cox.

For notice see Volume V, page 375.

Letter of Cadwallader Colden.

This letter appeared in "The Churchman's Magazine" for September and October, 1809, on pages 349 to 356, with this title: "Observations on Mr. Whitfield's answer to the Bishop of London's Pastoral Letter; addressed by CADWALLADER COLDEN, ESQ. formerly Lieutenant-Governor of New-York, to his daughter D^e^ L——." Governor Colden's daughter Elizabeth married Peter De Lancey, a son of Stephen De Lancey, the founder of the American family, who belonged to a distinguished and noble Huguenot family of France. A notice of Governor Colden is given in Volume III, page 521. The more correct spelling of the governor's Christian name is Cadwalader.

Samuel Miller.

For notice see Volume V, page 394.

John Bowden.

For sketch see page 270.

Frederic Beasley.

For sketch see Volume III, page 325.

Elisha Dunham Rattoone.

For notice see Volume IV, page 241.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

THOMAS SWORDS

[From Thomas Swords]

New-York, Dec. 29, 1809.

Revd Sir,

YOU will be pleased to accept of the enclosed for baptising my Children, Thomas and Mary Brewerton, last evening.

Sincerely yours,

Thomas Swords.

Thomas was born the 5th of Nov. 1806.
Mary B. the 26th of Feb. 1809.

No superscription.

Endorsement in Dr. Hobart's handwriting:
Thos. Swords. 1809.

ANNOTATIONS

Thomas Swords, Jr.

Thomas, a son of Thomas and Mary (White) Swords, was born in the city of New York, November 5, 1806. He was well fitted for college, and entered Columbia in 1822. As his inclination was for the army, he left before the completion of his course, and was appointed a cadet in the United States Military Academy at West Point. He graduated with distinction in 1829. He was given the honorary degree of bachelor of arts by Columbia College in 1831. He saw much service, and showed bravery in the Florida War in 1836, in the Mexican War in 1846, and in the Civil War, 1861–65.

He attained the brevet rank of major-general in the United States Army. He died in 1886, at the age of eighty-five.

The baptismal records of Trinity Parish do not contain any entries relating to Thomas Swords, Jr., or to Mary Brewerton Swords. The only baptismal record of the Swords family is the one on page 505

of volume i, which reads: "Nov. 4th. 1801—Mary (wife of Thomas Swords), born Dec. 27th. 1783."

Mary Brewerton (Swords) Dumont.

Mary Brewerton, a daughter of Thomas and Mary (White) Swords, was born in the city of New York, February 28, 1809. She married Robert Dumont, who was a well-known surgeon and druggist, with a store at No. 16 Stone Street.

JAMES ABERCROMBIE

[From James Abercrombie]

Rev & Dr Sir

Mr Benjamin Bostock a young gentleman of this city, & son in law of Dr Glentworth, intending to visit New York, is desirous to obtain a letter of Introduction to you. I, therefore, knowing your urbanity & benevolence, thus presented him to you. He is a graduate of our University, and is now studying law with Mr Hopkinson. He is a young gentleman of independent fortune, of amiable character & agreeable manners. Any attention you may think proper to shew him, will I am confident be gratefully acknowledged. I addressed a few lines to brother Simons the other day, having heard that he & his wife had arrived in N Y. I have since been told they are not there. How is it?

You have doubtless heard of the indisposition of our Bishop: he is now in a convalescent state, & will, I trust, soon be able to officiate.

The public & domestic news now in circulation Mr Bostock will communicate.

With unfeigned esteem I am
Dr Sir
Yr Friend & Brother
Jas Abercrombie

Superscription:
The Rev. Dr Hobart New York
Favd by
Mr. Bostock

Endorsement in Dr. Hobart's writing:
Jas Abercrombie
1809

ANNOTATIONS

Benjamin Bostock.

Benjamin Bostock entered the University of Pennsylvania in 1805 and graduated in 1807. His name is not found in the Directory of Philadelphia from 1809 to 1813, nor do any available sources furnish further information concerning him.

George Glentworth.

George Glentworth was born in Philadelphia, July 22, 1735. He studied medicine, and was graduated from the University of Edinburgh in 1758. He became a surgeon in the British Army, and took part in some of the campaigns in the last French and Indian War. He then settled in his native city, and gained a high reputation and many patients. In 1777 he was appointed a surgeon in the Continental Army, and rose to be the senior surgeon and was made director-general of hospitals for the Middle Division. After the war he resumed his practice. He died November 4, 1792. His son, Plunket F. Glentworth, was also a physician, and lived at No. 144 Sassafras Street.

Joseph Hopkinson.

Joseph, a son of Judge Francis and Ann (Borden) Hopkinson, was born at Philadelphia, November 12, 1770. His father was a man of marked character, who filled a large space in the community, a lawyer, judge, patriot, wit, and poet. He was a signer of the Declaration of Independence. The son was well educated, and graduated from the University of Pennsylvania in 1786. He studied law, and practised in Easton, Pennsylvania, in 1791, but soon returned to Philadelphia, where he obtained a large and profitable practice. Among the famous cases in which he appeared was the libel suit of Dr. Benjamin Rush against William Corbett in 1799, when he was counsel for Dr. Benjamin Rush, and the impeachment of Judge Chase before the United States Senate in 1804, when he defended the judge. From 1817 to 1819 he was a member of Congress from Pennsylvania. In 1820 he removed to Bordentown, New Jersey, where he became the friend and legal adviser of Joseph Bonaparte, the former King of Spain. He was a member of the New Jersey legislature for some years. He returned to Philadelphia in 1823. In 1828 he was appointed judge of

the United States Court for the Eastern District of Pennsylvania by President John Quincy Adams, a position he retained until his death. In 1837 he was a member of the Constitutional Convention of the state. He died January 15, 1842, in the seventy-second year of his age. He married Emily, a daughter of Governor Thomas Mifflin of Pennsylvania. Judge Hopkinson was a man of varied talents and great ability. His decisions were considered to be of very high value, and have seldom been reversed. He was from 1815 a member, and from 1831 to 1842 a vice-president, of the American Philosophical Society. He was president of the Fine Arts Society. From 1790 to 1791 he was secretary, and from 1806 to 1819, and again from 1822 to 1842, a member of the board of trustees of the University of Pennsylvania. Among his publications are:

Address delivered before the Law Academy, Philadelphia, 1826
Eulogy in Commemoration of Hon. Bushrod Washington, 1830
Crabbe's Report of Cases in the District Court of the United States for the Eastern District of Pennsylvania, chiefly before Judge Hopkinson, 1836–46
His legal opinions were published in H. D. Gilpin's District Court Reports, 1828–35, 1837

Judge Hopkinson will be best known to the American people by his patriotic song, "Hail Columbia, Happy Land," written in 1798.

James Dewar Simons.

For sketch see Volume V, page 363.

HOBART CORRESPONDENCE

[From James Chapman]

Perth Amboy, January 12th 1810.

Dear Sir,

YESTERDAY I received your letter of the 9th instant, and should have answered it sooner, had I not been prevented by the circumstance of the mail's coming here but every other day and tarrying only one hour which does not allow time for an answer till two days after, unless a person is present at the office immediately on the arrival of the post.—I have considered the offer from Alexandria and as you will see by the inclosed letter have declined its acceptance.—My aversion to a removal to the Southard will, I believe, always prevent me from accepting any call from that quarter.—You will please to examine my answer to the Committee. If you find it in any respect improper or incorrect, I wish you to return it to me with your remarks. Should you find it correct, you will oblige me by forwarding it.—Your continual attention to my welfare and advantage demands my most grateful acknowledgement.—Accept my thanks for your kindness in adding another to the many favors which you have shown me.—

I am endeavouring, as far as lies in my power, to bring the Church in this town, into a better condition.—The congregation is smaller than I had reason to expect, but they appear to be disposed to make exertions.—But unless the prospect is better in the course of a few months, I shall embrace the first favorable opportunity to change my residence.—At present I feel contented, with the hope that I am doing something for the cause of our Church; and on account of the advantages

which I have for pursuing my studies.—I am, with respect, your obliged and humble servant,

J: CHAPMAN.

Superscription:

THE REV: DR JOHN H. HOBART NO: 46 Greenwich Street New York.

ANNOTATION

St. Peter's Church, Perth Amboy.

Perth Amboy, Middlesex County, New Jersey, is twenty-five miles south of New York City. It was founded by the Quaker proprietaries of East New Jersey in 1684, and until the Revolution was the capital of that province. The name is derived from James, Earl of Perth, and Ambo, the local Indian name for point. It was hoped to make it the largest city in America. The earliest known regular services of the Church in this Quaker stronghold are supposed to have been held by the Rev. Edward Perthuck or Portlock in 1698.

The proprietors set apart one of the houses built at public cost for the use of the Churchmen of the town. This was repaired and fitted up for a church by subscription. In it Mr. Perthuck officiated. A stone with the date 1685, taken from the previous church and embedded in the rear wall of the chancel of the present church, which was built in 1852, is said to be the corner-stone of the building first used as a church. Mr. Perthuck remained in charge for about two years. In October, 1702, George Keith and John Talbot, the travelling missionaries of the Venerable Propagation Society, visited Perth Amboy. They held services, went about among the people, and greatly encouraged them. The old church was repaired and a new church was proposed, for which the timber and other material was collected in 1706. From 1704 to 1707 services were held occasionally by John Brook of Elizabeth Town. In 1709 his successor, Edward Vaughan, added Perth Amboy to his missionary circuit.

In 1711 Thomas Holliday was the resident minister, and continued in office for two years. He, however, remained in the town, holding services at intervals in 1717 and 1718. In 1714 Mr. Vaughan removed to Perth Amboy, and officiated every fourth Sunday. A charter of incor-

poration was granted July 30, 1718. William Eier and John Barclay were named in it as wardens; Thomas Gordon, John Rudyard, Robert King, and John Stevens as vestrymen. Land for a church was given by George Willocks. With Thomas Gordon and John Barclay he also gave land which is now a valuable endowment for the parish. A stone church, forty-eight by thirty feet, was commenced in 1719 and completed in 1722, when it was solemnly dedicated to the service of Almighty God. In November of that year William Skinner became the missionary. He was a member of the famous McGregor Clan of Scotland. He took part in the rising of 1715, and was wounded at the battle of Preston Pans. He fled to Holland under the name of a friend in Edinburgh, and from there went to the West Indies. He then settled in Philadelphia, where he taught the classics. He came under the notice of John Talbot, the rector of Burlington, studied for the ministry under his direction, and was ordained in 1722. He remained there until his death in 1758, in his seventy-first year. In 1763 Robert McKean, a brother of Governor McKean of Pennsylvania, was appointed as missionary. He was a skilful physician as well as a clergyman. He died October 17, 1767. In 1764, during his administration, the church was enlarged and a steeple with a plain spire was added. John Preston became the minister in 1769, serving also Woodbridge. Early in the Revolution Mr. Preston was appointed chaplain in the Twenty-sixth Royal Regiment, but officiated in the church as he had opportunity. In 1783 and 1784 John Beach of New Brunswick held some services. In 1784 John Hamilton Rowland, rector of St. Andrew's in Staten Island, became rector in connection with his other parish. He removed in 1788 to Shelborne, Nova Scotia, where he died February 26, 1795, in his forty-ninth year. Joseph Grove John Bend served for some months in 1787 and 1788. On July 9, 1788, George Hartwell Spierin was made deacon in St. Peter's Church. This was the first ordination ever held in New Jersey. He was succeeded by Henry Van Dyke. Richard Channing Moore officiated fortnightly in 1791, and in 1809 James Chapman commenced his ministry of thirty-three years. His successors have been H. J. Leacock, Horace L. E. Pratt, Alexander Jones, Albert R. Walker, James O. Drumm, Everard Pliny Miller, and James L. Lancaster, who became rector in 1894, and was in office in July, 1912. The American Church Almanac for 1912 records two hundred and ninety-seven communicants.

EDMUND JENNINGS LEE

[From Edmund Jennings Lee]

Alex[a] 14. January 1810

My Dear Sir

ABOUT twelve days ago I wrote to you in reply to your letter to me, and took the liberty at the request of the Vestry of the Church here, to enclose to you an open Letter to the Rev[d] M[r] Chapman, inviting him to accept of our Church—with a request that you would forward the letter to him and also asked the favour of an answer from you—Not having been favoured with a reply from you or M[r] Chapman, we are fearful my letter may not have been received by you.

You will excuse my troubling you again; and hope our anxiety to fill our Church with as little delay as possible, will be an excuse for my asking the further trouble of you, to inform me, as soon as possible whether you have received my letter with one for M[r] Chapman, and whether you have had an opportunity of communicating with him on the subject, whether he will accept our invitation & when we may expect him—If M[r] Chapman will not accept our invitation, can you recommend and induce such a minister as you believe will suit us, to come on & see us, any person *you* would recommend would I have no doubt be accepted by the Vestry—

I am Yours with
great respect & regard—

Edm: J. Lee

No superscription.

ANNOTATION

James Chapman.

For sketch see Volume V, page 340.

DUDLEY ATKINS TYNG

DUDLEY, a son of Dudley and Sarah (Kent) Atkins, was born in Newburyport, Massachusetts, August 3, 1760. His father was a prosperous merchant in the town and a warden of St. Paul's Church. His grandfather belonged to a family in England which had been distinguished for many generations as lawyers and men of affairs. In Westminster Abbey there is a monument to several members of the family. Among the names upon it is that of Sir Edward Atkyns, "Chief Baron of the Exchequer under King William and Speaker of the House of Lords in Several Parliaments," who died in 1709. The young Dudley received his preliminary education at the famous Dummer Academy at Byfield, near Newburyport. He entered Harvard College in 1777, and took a high rank in his class. He graduated with honours in 1781. Like many other young men in Massachusetts, he went South, and became tutor in the Selden family of Stafford County, Virginia. He also studied law with Judge James Mercer, the father of General Mercer. It is said that while he made the law his profession, his early inclination and mature wish was to enter the holy ministry. The uncertainty of the times and the anomalous conditions of the Church in America, then without a Bishop, caused him to abandon his plan with much regret. His reading, however, continued to be largely theological.

Upon his return to Newburyport, about 1788, he completed his legal course with Judge Theophilus Parsons, who was considered the best lawyer in the state, and was afterward chief justice of Massachusetts. Mr. Atkins commenced his practice in 1790, and was very successful. It was at this time that an incident occurred that altered his whole life. In his "Memoir of Judge Tyng," read before the Massachusetts Historical Society, as quoted on page 22 of the "Life and Work of the Rev. Stephen Higginson, D.D.," Judge Lowell says:

"As early as 1783, which was only two years after he left college, most unfortunately for his future success in life, Mr. Tyng received an intimation that he was to receive a fortune on the death of Mrs. Winslow. No event of his whole life could have been so averse, as the accidental circumstance of her fixing her preferences upon him. He was the announced heir of the great Tyng estates; but no man ever passed so severe a novitiate for admission to a monkish order.

She changed her will as the wind blew north or south, and finally bequeathed to him a large farm, giving away the principal means, and nearly all the means of supporting it."

And on page 18 of the "Life" he says: "Upon the death of James Tyng, the last male heir of the ancient Tyng family, one of the oldest in New England, the landed estates in the ancient town of Tyngsborough descended to Mrs. Winslow, his only surviving sister and heir. Mrs. Winslow resolved, as all the Tyng blood in that quarter was extinct, to settle the estate on her distinguished maternal family, the Dudleys. Unfortunately for Mr. Tyng, then Mr. Atkins, she fixed upon him. They were mutually descendants from Mrs. Rebecca Tyng, the wife of Governor Joseph Dudley, and thus stood in the relation of sixth cousins."

The offer of the estate and the conditions upon which it was to be held were accepted, and he legally became known as Dudley Atkins Tyng.

Judge Lowell further says, on page 22 of the "Life:" "He took possession of his farm, of very indifferent soil generally; and with scientific skill he tried its capacities, till he found ruin the inevitable consequence. His pride—and no man had a greater share of that honorable quality—induced him to persevere. With greater means of knowledge than any other individual could possess, we have no hesitation in saying, that to these circumstances he owed the defeat of the fairest prospects in his profession, and was reduced by them to shifts and expedients, in his future life, from which his sound talents and learning, his industry and vigor of mind, would have elevated and secured him."

His son, Dr. Stephen H. Tyng, says of this period of his life: "My father's farming proved an unsuccessful experiment, and his vast estate an expensive gift. Neither his education nor his taste was adapted to the life which was required of him. Yet his earnest determination kept him up. Vast improvements in his neighborhood were devised by him in opening the canal around the falls below Tyngsborough, which opened the free navigation of the river from the upper country, and prepared the site and the power for the large and flourishing city of Lowell; both of which were the result of his mind and his exertions."

After the election of John Adams as President of the United States,

in 1796, Mr. Tyng was appointed collector of customs at Newburyport. He held the office for two or three years and then returned to his law practice. Judge Tyng, as he was called, was a vestryman and warden of St. Paul's Church, and a very intimate friend of the rector, Bishop Bass. Many stories survive of their interchange of wit, and of their fishing and shooting exhibitions.

Judge Tyng had taken an active part in all the measures bearing upon the organization of the diocese and the election of Dr. Bass as Bishop. He had the respect, esteem, and affection of his fellow-Churchmen. It is traditional, and the authority for it cannot be impugned, that on the death of Bishop Bass in 1803, Theodore Dehon, then rector of Trinity Church, Newport, Rhode Island, waited upon Mr. Tyng in behalf of the clergy and laity of the diocese, requesting him to receive holy orders that they might elect him a Bishop. After mature consideration, Mr. Tyng declined. This is the only instance of the kind in the American Church, and one of the very few in the Catholic Church from the beginning, the most notable being that of Ambrose to the Bishopric of Milan.

In 1805 Judge Tyng removed to Boston, and in 1806 was made "Reporter of Decisions for the Supreme Judicial Court of Massachusetts." He filled the office with marked ability for sixteen years. The volumes of Reports issued by him are standard authorities. In his sixtieth year he retired to Newburyport, where he spent his remaining days among his books, old friends, and associations. He died August 1, 1829, in the sixty-ninth year of his age.

Mr. Tyng married Sarah, a daughter of the Hon. Stephen Higginson of Salem, in 1792. They had a numerous family. One son, Stephen Higginson Tyng, became the well-known rector of St. George's Church in the city of New York, and a leader of the Evangelical party.

[Dudley Atkins Tyng to William Harris]

Boston Jan. 23, 1810.

My Dear Sir

I HAVE delayed so long writing to you, in hope that I should be able to communicate some intelligence of in-

terest respecting our Ecclesiastical affairs. Mr Sewall's going to your place prompts me to pass you a line, though it can furnish nothing of much importance.

Our Subscription did not progress to the degree that was hoped. I am not able to state the amount actually subscribed, but am encouraged to hope that the final result will furnish a total of more than 10,000 Dollars. This for Massachusetts may be a good beginning, and if the proposed Union of the four Northern States in one Diocese takes effect, perhaps it may be our full share. On the subject of this Union I hear favourable accounts from New-Hampshire and Vermont. They will undoubtedly accede to it, but what aid is to be expected from them, is yet very uncertain. Our friend Montague has much zeal in this business. He has already made one journey into Vermont, and proposes a second very soon. He may be acceptable and useful in that country, though some of us might reluct a little at making him our representative, where the State of Society was more improved.

Our Standing Committee have given the Constitutional Notice for the election of a Bishop at the meeting of the Convention in May next, and have invited the churches of the other States to join in the Choice. A Diocesan Constitution ought to be formed at that time, but I fear the absence of Judge Sewall will be felt as to that subject. He will be then on the Eastern Circuit.

We shall apply to our Legislature for the incorporation of a board of trustees, to manage the fund, and hope in time it may have ability to aid the Church in other methods than that which forms the object more immediately in view.

It will give me great pleasure to hear of you when Mr Sewall

returns, by which I hope to learn if any aid is to be calculated upon from the source alluded to in our last conversations.

With great esteem & respect

Your faithful servt.

DUDLEY A. TYNG

Superscription:

REV. WILLIAM HARRIS, New York

Favd. by

Mr Sewall.

ANNOTATIONS

Samuel Sewall.

Samuel, a son of Samuel and Elizabeth (Quincy) Sewall, was born at Boston, Massachusetts, December 11, 1757. He graduated from Harvard College in 1776. He studied law, and opened an office in Marblehead, Massachusetts, and soon had a lucrative practice. For several years he was elected a representative to the Great and General Court. In 1797 he was chosen as representative to the United States Congress, and served until 1801. In that year he was appointed a judge of the supreme court of Massachusetts, and was in office until 1813, when he was made chief justice. He died at Wiscasset, Maine, June 8, 1814. He was highly esteemed for his great legal knowledge and social qualities.

William Montague.

William Montague was a graduate of Dartmouth College in 1784. He was made deacon by the Rt. Rev. Dr. White, June 24, 1787. He became minister of Christ Church, Boston, in June, 1787, and resigned in May, 1792. He was then made rector of Christ Church, Dedham. He was a man of aggressive character, and had many visionary ideas and schemes. By agreement with the parish, he was invested for fifteen years, from May 1, 1790, with all the Church estate, including the income from leased lands. He interested himself in the recovery of the plots of land granted for Church purposes, in New Hampshire and Vermont. He put in motion some of the pro-

cesses by which a part of them were recovered. In the canvass for subscriptions for the support of the proposed confederation of dioceses, he spent much time and money. His conduct of the affairs of Christ Church seems to have been disastrous, for in 1815 it was learned that one half of the one hundred and thirty-five acres of land which formed its endowment had been sold without authority. In 1815 he was presented to Bishop Griswold for trial as being liable to censure for "scandalous, disorderly and immoral conduct." In 1818 he was deposed from the holy ministry. He still lived in Dedham, and was solicitous for the welfare of the town, until his death, July 22, 1833. He has the distinction of having published the first Church Almanac or Year Book.

The Eastern Diocese.

Judge Tyng, with many leading laymen of Massachusetts, knowing the weakness of the Church in four of the five New England States, devised a confederation of Massachusetts, Rhode Island, Vermont, and New Hampshire, under the name of the Eastern Diocese. Each was already organized as a diocese. It is to the subscription for this purpose that the writer refers.

William Harris.

For sketch see Volume IV, page 288.

[From Jane Tongrelou Dayton]

Friday Eveng.

My Dear Brother,

MOST sincerely do I rejoice with you that my Dear Sister has got safely through her hour of trial I have been more anxious than I can describe for a few days past particularly as she has been so disappointed in her Nurse, had your letter reached me as it ought to have done last night Miss Herriman would have gone in this morning but notwithstanding I sent my letter to the office at 9 OClock the letter from you was not sent me till this morning and it was then too late for her to get ready conveniently to day and as my Sister was not then confined I thought it might probably be soon enough, however I flatter myself she will be taken care of to night and by to morrow noon the nurse will hand you this, I went to her this even^g. immediately on the receipt of your letter and she will take the Mail in the morning which will be the first conveyance.

Had I heard of my Sister's illness, without knowing the event, I should have set off immediately myself, as she is now safe in bed it seems unnecessary for me to venture when the crossing is so bad particularly as I have a bad cold but I shall seize the first favorable moment to take a look at the little stranger who I already love for the sake of her name.

Supposing my letter of last evening reached you to day, I concluded you would expect me to send Miss Herriman over, otherwise I should have supposed you would have got one in the city She is highly recommended by her employer and I dare say will give satisfaction, but she is a *Presbyterian*. I shall feel anxious till I know she has got safe to you and at the same time to know how it is with the nursery but I have

the fullest confidence in Mrs. Mackie whose goodness we have all experienced.

You cannot tell my Sister how happy I feel but I hope to do it in person in a few days.

Yours most sincerely

J. T. Dayton.

Superscription:

Revd Doctor Hobart No. 469 Greenwich Street New York

Miss Herriman.

Endorsement:

Mrs Wm Dayton. 1810.*

ANNOTATIONS

Miss Herriman.

Miss Herriman was evidently a nurse living at Elizabeth Town.

Elizabeth Catherine Hobart.

This letter refers to the birth of Elizabeth Catherine Hobart, who was born January 26, 1810. She married George Emlen Hare, June 22, 1830, and died February 15, 1892. For her descendants see Volume I, pages cci to cciv.

Elizabeth Mackie.

For notice see Volume III, page 167.

* It is hard to fix the exact date of this letter. The date given for the birth of Elizabeth Catherine Hobart is Friday, January 26, 1810 (see Volume I, page cci), which agrees with the entries in the Records of Trinity Church, New York. Mrs. Dayton says, she ought to have got the letter on Thursday. If the child was born on Friday, January 26, that Thursday could not have been January 25. Either the date of the letter is Friday, February 2, or the date of the birth is inaccurately given in the Records, or, very possibly, Mrs. Dayton wrote Friday, instead of Saturday, the 27th. Ed.

HOBART CORRESPONDENCE

[From Amos Glover Baldwin]

Utica Feb. 5th. 1810.

Rev. & Dear Sir,

I AM aware that your avocations are many, and that your relative situation involves many cares, and I do not feel in the least disposed to add to their number. But knowing that you ardently desire the prosperity of the Church, and always cheerfully do what you can, which is indeed a great deal, to promote her interest, I venture to trouble you by communicating to you the State of the Church in my neighbourhood.

It does not appear to me that the importance of sending Clergymen into the western parts of this state is duly contemplated. Utica is the most central spot in the State of New York. To the North and West it is almost every where settled and in many places is thickly inhabited, and yet there is but one Episcopal Clergyman beyond me. Were *we* Boanerges our voices would be lost in the vast multitude of voices from other tongues. As we are, I mean as I am, the very least among my brethren, I am constrained to pray them, "Come over and help us." A few Episcopal families are to be found in almost every place, and churches might be gathered in many. But knowing, as I do, that the Episcopal Clergy are not numerous, and that the resources of the Church are small, it is not my object in this letter to show the expediency of sending Clergymen into the western and northern part of the State.

I wish to get a Clergyman to settle at Fairfield and the Little Falls which places are but seven miles distant from each other and about twenty from Utica. I think this to be an object worthy the attention of the friends of the Church, and that the situation is inviting to a young man. The Academy in Fairfield is, it is said, the most flourishing of any academy in the state.

A large three story stone building was erected the last season; and besides the principal and his usher, there are a professor of Chymestry and a professor of Anatomy, who have thirty scholars. A considerable part of these young men usually attend Church, and some of them I am told have become attached to it, and I think we should, if we can, plant Churches around all seminaries of learning. One great cause of the paucity of our Clergymen is almost all the colleges and academies in this country are under the direction of others. At the Little Falls, which is a small village, there is no Clergyman of any denomination. There are a few Episcopal families, and the principal persons say they will support any regular clergyman and are very desirous to settle one. Mr. W^{m} Alexander, merchant in this place, offers to take a young man a clergyman into his house and make him as one of his family, if he will teach his two sons, who are seven and nine years of age, and a third one now three years old when he becomes capable of being taught. He has the Encyclopedia Britannica and few other books which a Clergyman may have the use of. Mr. A. told me a Clergyman might calculate on 250 *Dollars* for his labours half of the time, and that the people make prompt payment. This with his board &c, from Mr. A. on the terms I mentioned, and about *one hundred Dollars* which he might expect from Fairfield would give a single man a living. His situation in Mr A's family would, I think, be pleasant. I have preached several lectures in this place and think that with proper attention a flourishing church might be gathered here. A large building was erected, a few years ago in this place and enclosed which is now going to decay. This would be finished were a regular Church established, as persons have offered to finish it, provided they might sell the pews. The prospects of gathering a flourishing Church here by proper exertions,

and the utility of watering the one already organized in Fairfield are so great that I feel very desirous that a Clergyman be settled in these places. I am prepared to give up my charge at Fairfield. I go to Vernon fifteen miles from Utica once a fortnight and preach evening Lectures, and occasionally preach on Sunday, where there are some prospects by the blessing of God, to gather a Church. Or, should a Clergyman be established at the places I mentioned and a chh. should not be gather at Vernon, I would go to Manlius. The Bp. was directed to send a missionary to the last mentioned place and thereabouts. Perhaps it may be thought best, if but *one* person can be found who will come to the northward, that he be fixed at the above places. In that case an arrangement could be made between him and me, so that I could visit Manlius a few times in the course of the year. Will you, my dear Sir, think of the State of the Church in this quarter. I believe there are two or three young Clergymen in N. Y. or its vicinity, perhaps some of these would like to come to this part of the Diocess. Will you let me know whether there be any prospects of my succeeding in my views early next summer. If there be not I think I shall write to some of my acquaintance in Con. May be I can get a young man to come from there.

your ob^{t}. hbl Ser^{t}.

Amos G. Baldwin.

N. B. I inclose sixteen dollars due for the C. M. for 1809. and will continue to take the same number, and wish they would be sent regularly. A. G. B.

Please to present my kind regards to the Bishop and the brethren.

Superscription:

Rev. John H. Hobart New York.

ANNOTATIONS

Trinity Church, Utica.

For notice see Volume II, page 484.

Trinity Church, Fairfield.

For notice see Volume V, page 238.

Emmanuel Church, Little Falls.

For notice see Volume V, page 239.

Fairfield Academy.

For notice see Volume V, page 240.

William Alexander.

William Alexander was born in Schenectady. He came to Little Falls with Mr. Porteous before 1800, and engaged in business with him as a general merchant. Mr. Alexander was public spirited, energetic, and intelligent, and did much to make the town attractive and encourage people to settle in it. He was respected and liked. His death occurred January 3, 1813, of a fever which was epidemic in the county, during the prevalence of which many of the best men and women died.

Vernon.

This town, taken from Westmoreland and Augusta February 17, 1802, is on the western border of Oneida County, New York, south of the centre. It formed a part of the domain of the Oneida Indians, whose principal town was called Kan-on-wall-a-hu-le, and was purchased by the state in 1795 with a reservation for the Oneidas. Two patents were laid out within it, one two miles square, to Abraham Van Eps, to reimburse him for advances made to the Indians, and the other to John Sergeant, missionary to the Stockbridge Indians. The remainder of the tract was sold at public auction in 1797. Oneida Castle, the reservation for the Indians, is on the western line of the town. The first actual white settler was Josiah Bushnell of Tyringham, Berkshire County, in 1794. Among the other early settlers were Abraham Van Eps, Richard Hub-

bell, Gad Warner, Benjamin Pierson, Elihu Root, Gideon Skinner, Samuel Shedd, Thomas Gratton, William Deland, James Griffin, Ebenezer Webster, Amos Brockway, Moses Upham, and Aaron Davis. A large number of the pioneers came from Connecticut, principally from Litchfield County. The earliest Church organization was in 1801, at Vernon Centre, and was Congregational in its doctrine and polity. It was under the care of Mr. Bogue for a short time. It had no settled minister, only "stated supplies," until 1811, when Calvin Bushnell became pastor. A Presbyterian Church was organized at Vernon village in June, 1805, and a Baptist Church in 1807. The work among the Indians was under the care of that zealous Congregational missionary, Samuel Kirkland, founder of Hamilton College, until his death in 1808. There appears to have been no organization of Churchmen in the town. There is no record of any services held by missionaries of the Church previous to those of Mr. Baldwin. The work of the Church among the Oneida Indians will be detailed in its proper place. There is no parish of the Church in Vernon.

Manlius.

For notice see Volume III, page 300.

EDMUND JENNINGS LEE

[From Edmund Jennings Lee]

Alexandria 17th February 1810.

Dear Sir,

I AM sorry to be again troublesome to you upon the subject of our church. It appears as if the fates had conspired against the success to the south of the Episcopal church. The Vestry had flattered themselves and had assured the congregation, that through your kindly exertions they had procured a minister, from whose services we hoped much good.

To our extreme regret and indiscribable mortification we are disappointed in him. For your satisfaction I send you true copies of two letters, which we have from him.

My own feelings on this subject, I will forbear expressing.

Permit me, to request the favour of you to mention any other minister who in your opinion will suit us. You can assure him, that our congregation is in every respect, *highly respectable*.

From the information which we have received from Baltimore, concerning this extraordinary conduct of Mr Sayre, we have reason to believe that Dr Bend, has been instrumental in keeping him from us. This I shall be sorry to find confirmed, but the truth, I will ascertain. If Dr Bend, has been concerned in any measure to detain Mr Sayre in Baltimore, he has not acted as becomes him, because he tendered his services to us and it was thro' his recommendation, that we heard of Mr Chapman. I lament this conduct of Mr Sayre, *on account of religion* & our church in general.

Accept my thanks for your ready attention to my several letters, & believe me to be with Sincere regard

Yours &c

Edm: J. Lee

(*Copy. 1st Letter*)

Havre de Grace, Maryland 8th Feby 1810

DEAR SIRS

OWING to a *great* indisposition occasioned by riding too fast, it will be impossible for me to get to Alexandria so as to officiate on Sunday 11. Int. *according to engagement*. It will be my endeavour however to be there some time in the week, so as to perform divine service on Sunday following.

Yours respectfully

(*Signed*) GILBERT. H. SAYRES

To G. DENEALL
or
Wm HERBERT
or
Js KEITH
Alexa

(*Copy. 2d Letter*)

Baltimore Feby 15. 1810.

GENTLEMEN

MY health as I informed you from Havre de Grace prevented me from being with you on Sunday last, since I came into this city, some circumstances have arisen that have some what changed my views of which it is now my intention to give you a prompt & candid statement. I preached *last Sunday* for the Revd Mr Beasley one of the associate ministers of St Paul's parish, I was so fortunate as to give some satisfaction by my discourse to that congregation & this has led to my receiving an invitation from another, Episcopal congregation here, who have no minister, to remain sometime & preach among them, with a view to obtain a settlement.

From an examination into all the circumstances of the case, I am inclined to think that a settlement in this place would open before me a much more extensive field of usefulness in the church of Christ than that presented in your city. I feel

it therefore somewhat of a duty to remain here in compliance with the request of the gentlemen before alluded to. As I am under *no engagement* with you is a step for which I trust I shall receive your Indulgence as under these circumstances to pay you a visit would be somewhat *useless*. I regret the *disappointment* to which I subject you & sincerely hope that it may prove of no discouragement to your church. I have to thank you for your politeness & attention. Hoping that you may be able to obtain a minister who will be more efficient & more faithful than it would have been my power to become.

I remain gentlemen,
very respect Yours
(*Signed*) G. H. Sayre.

Messrs G. Deneall
Wm Herbert
or
Jas Keith Esq
Alexa

To this letter the committee on the part of the vestry returned the following answer.

Alexandria 17th Feby 1810.

Dr Sir

WE received your favour of the 15th Int. and it is with *much regret* we observe the contents.

Your own advancement & views in point of usefulness in the church *must rest* with yourself. Certain it is that Alexandria may be said to be situate nearly on the southern extremity of the Episcopalian religion, and unless we can obtain a minister of talents attached to the church, we must submit to our fate, however we shall with assistance make some efforts towards its perpetuation.

You will readily conceive our *extreme mortification*, after giv-

ing notice of two several appointments that we should not have been favoured with your presence even for one day.

Wishing you every good,

We are with respect

Your obd sert

(*Signed*) GEO. DENEALL
JAMES KEITH
WM HERBERT.

ANNOTATIONS

Gilbert Hunt Sayres.
See sketch which precedes his letter of December 24, 1810.

Joseph Grove John Bend.
For sketch see Volume IV, page 375.

James Chapman.
For sketch see Volume V, page 343.

George Deneall.
William Herbert.
James Keith.
Information respecting these three gentlemen was received too late for incorporation in this volume. It will be given in connection with the letter from Edmund Jennings Lee of December 27, 1813.

Frederic Beasley.
For sketch see Volume III, page 325.

RUFUS KING

[From Rufus King]

dear Sir

ENCLOSED I send you the Report which has been drawn up by Dr. Mason, as he did not attend the meeting of this evening, and you were also absent, nothing more was done than to read over the Report: the Resolves, which will embrace the matter of the Report, will be drawn up by Dr. Mason; to enable him to do which, I have to request that you will send him the report on monday morning.

It is proposed that the Committee should meet at my house on Tuesday morning at 11. OCk

very faithfully

Yr. ob. Ser.

Rufus King

Robinson Street
Saturday Evg. Feb. 24. 1810.

Revd. Dr. Hobart

No superscription.

ANNOTATION

John Mitchell Mason.

For mention see Volume V, page 230, and for notice see page 107.

[From Frederic Beasley]

Baltimore Feby 27th 1810

My Dear Hobart

YOU will change your opinion of the conduct of Mr Sayres probably when you are made acquainted with all the circumstances of the case. The affair made the same impression on my mind as on your's when first presented to it. My advice to him was to go on by all means first to Alexandria & fulfill his engagements with them before he preached at all to the people of this congregation, & if they should persist on his return in wishing him to preach to them, I saw no impropriety in his yielding to their wish. I told him moreover that should both the calls be presented to him on his return to N. Y: he might at his leisure determine wh to accept. He then told me that since he had arrived in Baltimore he had received such accounts from Alexand: as wd prevent him from ever thinking of settling there whatever might be the result of the negotiation in this place. I saw immediately the delicacy of his situation, that it would be very difficult if not impossible to prevent the people of Alex: from ascribing his conduct towards them to improper motives. However, in as much as he had determined not to remain permanently among them & told me very decidedly that he was under no kind of obligation to do so, it appeared to me that it would only have subjected them to needless expence & in fact been trifling with them to go on. I, therefore, reluctantly acquiesced in the plan wh he ultimately followed & assisted him in drawing up that letter wh he sent to them from this place. I thought it best that he should candidly inform them of the true state of things. I am sorry that the church of Alex: is disappointed, but I hope that the great Head of the Ch: in the usual tenor of his proceedings,

out of this partial evil will finally educe considerable good. It is of importance, of great importance to our ch: in this place that this congregation should obtain a Minister of sound principles & regular habits. A man of a different cast by uniting with our Apostle of irregularity, might give us very serious uneasiness. Our ch: is indeed in a most wretched condition here, & however your feelings may have been wounded, My Dear H: (as I was sure they w^{d} be in this affair) yet you must rejoice with me that the matter has taken a turn so favorable to the interests of our holy mother ch. M^{r} Sayres, if I am not disappointed very much in him, will strengthen the hands of the friends of order, & this is what the situation of our ch: most imperiously demands. The vestry of this congregation met last evening & resolved unanimously to present the call to M^{r} Sayres. They will offer him a permanent situation in the ch: They pledge themselves to give him $1000 for the first year & to raise his salary afterwards accordingly as the growth of the congregation under his hands shall admit. As many as 30 families who I believe have no pews in any ch: have resolved to take them in his if he accepts the call. It appears therefore to me that considering the great interests of the ch: of Ch: it is the duty of M^{r} Sayres to accept this call. I do not think that it can when properly considered be ascribed to any unworthy motive. His avarice, if he has any; could not here influence him, because they offer him for the present no better support than he could have obtained in Alex: & it is still to be determined whether it will ever be better. I expect, therefore, from all my brethren in N York that they will not endeavour to prevent M^{r} Sayres from settling in this City.

I congratulate you, My Dear H: on the birth of another daughter. We cannot have too many of a good breed. Would

it be too soon to speak in favor of myself for the next event of a like nature? If you have no better friend to serve, if it be a son what objection would you have to giving him my name. I promise if you wish it to return the favor by prefixing your's to that of my next boy. My family is as yet as you saw it last, but in sailor's phrase wh I may almost use in this case without a figure I begin to be in expectation of breakers. Send me on your Magazine with those transmitted here. I have written to Mercer, rec^{d} answer & now expect every day to see him. Write to me frequently. I shall more fully to you before long. M^{rs} B: joins in most affectionate Remembrance to M^{rs} H: yourself & yr family & believe

ever yr affect: friend

FREDERIC BEASLEY

Superscription:

REV^{D} D^{R} JOHN H. HOBART New-York N^{o} 46 Greenwich St.

ANNOTATIONS

Gilbert Hunt Sayres.

See sketch which precedes his letter of December 24, 1810.

George Dashiell.

By "Apostle of irregularity," Mr. Beasley evidently refers to George Dashiell, for notice of whom see Volume III, page 467.

Elizabeth Catherine Hobart.

For notice see page 359.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

FREDERIC BEASLEY

Charles Fenton Mercer.

For sketch see Volume III, page 94.

Maria Beasley.

For notice see page 288.

HOBART CORRESPONDENCE

[From James Abercrombie]

Philad March 19 1810

Dr & Rev Sir

I AM requested by one of the gentl[n] of our vestry, to make some inquiries of you, about M[r] Tho[s] Atwell, who is a candidate for the clerkship of St Peter's Church—He says, he has officiated as clerk in St Pauls, St Stephen's, Christ Church, & St John's & is recommended by Wm Price & Sam[l] Read of your city—Will you be so good, my d[r] Sir, as to give us some information about him, & that speedily?

I have long been endeavouring in vain to obtain the No's of the Churchman's Magazine from its commencement in New England to the time you undertook it—Can you procure them for me?

My most respectful & affect Comp[ts] await Mrs Hobart.—

With unfeigned respect & esteem I am D[r] Sir

Yr Friend & Brother

Jas Abercrombie.

Superscription:

The Rev. John H. Hobart D.D.

Assistant Minister of Trinity Church. New York

ANNOTATIONS

Thomas Atwell.

The name of this gentleman does not appear in the New York City Directory from 1808 to 1811, nor is it found in the printed list of those who served as clerks in Trinity Parish. Mr. Atwell is not mentioned in the "History of St. Stephen's Church" by Mr. Perkins, or in Dr. Dix's "History of Trinity Parish."

William Price.

In the New York City Directory for 1810 there are the following names:

"Price, William, Merchant, 248 Pearl Street.

"Price, William, Mason, Thompson Street."

In the Burial Records of Cypress Hills Cemetery, with the names of those removed from the church-yard of St. Stephen's Church, Broom and Chrystie Streets, is the name of William Price.

Samuel Read.

In the New York City Directory for 1810 there are the following names:

"Reed, Samuel, Sawyer, Rivington Street.

"Reed, Samuel, 32 Barclay Street."

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

HOBART CORRESPONDENCE

[From Frederic Beasley]

Baltimore March 22nd 1810

My Dear Hobart

WE have as yet heard nothing from Mr Sayres but that he has written to the vestry of Trinity church that he has determined upon nothing, he has neither resolved to come nor to decline coming. The impression made upon the people here I am afraid, will not be in his favor if he hesitates much longer. I have no idea myself that he does not finally intend to accept the invitation. After having alledged to the vestry of Alexandria, as an excuse for not visiting their church that he had remained here with a view to obtain a settlement & after having given to the people here every possible reason to believe that a call from them would be acceptable to him, I cannot bring myself to believe that his intention is to disappoint both these churches. It is, however, said very confidently to be reported by a gentleman in this City who has seen him since his return to New-York that he does not intend to come. I do not give any credit to this report. Nevertheless I wish to know with certainty what are the views of Mr Sayres. It is, as I before observed to you of considerable importance to the epis: ch: in this state that he should come. You know that the disorderly Clergy of this state are far too numerous already, & every sound divine, of course, who is added to our numbers diminishes their influence & their prospects of ultimate success in those projects wh I am sure they cherish & wh I am equally sure go to the destruction of our church. I informed you that it was my opinion that Mr Sayres had better have gone on to Alex: & fulfilled his engagements there before he made any attempt at obtaining another settlement. Nothing inclined me to relinquish this

plan & consent to his remaining here as he did, but his positively assuring me that he was under no obligation to go there & that moreover from some things he had heard since he came here, he had determined not to settle in that City. Under these impressions I thought it was as well that he should proceed no further as it would only be trifling with that vestry to go on with such views. If however, Mr Sayres refuses the call to this place he may be assured that he will subject himself to very severe censures. I trust you will exhert your influence with him to induce him to come. Depend upon it the interests of the epis: ch: in this City & state would be very much furthered by it. Between a hot & blind & stupid fanaticism on the one hand, & a cold & formal & lifeless christianity on the other, we are bad enough off I assure you. God grant! that some circumstances may give birth to an improvement in the condition of our holy Mother ch:

Revd Mr Moscrop commissions me to give in his name also as a subscriber to the ch's Magazine.

Mrs B: joins in affectionate remembrance to your family. Remember me to my friends of the Clergy & believe me ever

Yrs sincerely

FREDERIC BEASLEY

Write to me immediately & let me hear from Sayres. Urge him to send on an immediate answer to the vestry as delay wh under other circumstances might be admissible, is, in his case, injurious.

Superscription:

REVD DR JOHN H: HOBART New York No 46 Greenwich St:

ANNOTATIONS

Gilbert Hunt Sayres.

See sketch which precedes his letter of December 24, 1810.

Henry Moscrop.

Henry Moscrop was born probably in Virginia. He was made deacon by Bishop Seabury in Trinity Church, Newport, Rhode Island, August 27, 1786. The Bishop made this entry in his "Registry of Ordinations by the Bishop of Connecticut," on page 5: "Recommended by the Rev[d]. John Bracken, Visitor, and the Rev. Samuel Shield, R. Y. H. P., of the Presbytery of York, &c. Virginia; and by the Hon'l. Rich'd Henry Lee." The Diocese of Virginia, at the Convention held at Richmond from May 24 to May 31, 1786, had divided the diocese into twenty-four districts. The twenty-third district contained the counties of Elizabeth City, Warwick, and York. Dr. John Bracken, rector of Bruton Parish Church, Williamsburg, Virginia, was appointed the visitor. Dr. Bracken was one of the most noted clergymen in Virginia, and at this same Convention received ten votes at the election for a Bishop. The initials R. Y. H. P. after Mr. Shield's name mean rector of York Hampton Parish. On August 30 of the same year Mr. Moscrop was ordained priest by the same Bishop and "licensed for Virginia." It is probable that he officiated in that diocese. He spent much of his time at Newport, and from thence he went to Maryland in 1792. He was made rector of Queen Anne Parish, Prince George County, where he remained until 1794, when he was elected rector of All Hallows Parish, Anne Arundel County. For some months in 1797 he officiated in Trinity Church, Newport, Rhode Island. From 1810 to 1813 his home was in Baltimore, probably without any parochial charge. In 1813 he removed to the city of New York, where he remained until his death, about 1817. On October 5, 1821, his widow, Elizabeth Moscrop, married Charles Seabury, a son of the Bishop. A daughter married Bishop Benjamin Tredwell Onderdonk.

Maria Beasley.

For notice see page 288.

EDMUND JENNINGS LEE

[From Edmund Jennings Lee]

Alexandria 26th March 1810.

My dear Sir,

YOUR two last letters dated on the 2d and 22d inst. I have duly received.

It gives me much pleasure to be able in expressing to you my own acknowledgements for your anxious and friendly attention to our church, & also to express the sentiments of our Vestry; By that body I am requested to return you their sincere thanks for your attentions to their interest.

Previous to your last letter, we had been visited by the Revd. Mr Barklay, who we have inducted. I flatter myself that he will prove to be what the recommendations we received of him, state him to be. He is about 45 years of age with a small family, tho' not eloquent in his manner of speaking, He is certainly very eloquent in his stile, which is pure and classical, his sermons are pious & his manner devout. He seems to be all meekness.

I hope Mr Sayre may be fixed permanently I have reason to think that he will be disappointed in Baltimore. In a pecuniary point of view I am sure he will. In consequence of the letters from you and Mr Lyel, the congregation were so pleased with the prospect of having him that they would have given him more than was stated in the letter of our committee to him.

I know not what difficulties he could have to encounter here. If he anticipated any from Gibson, he was under a mistake, Mr Gibson has a church of his own and has not effected our Church in the least, we do not interfere with each other; tho' I do not visit Mr Gibson's Church, yet, I find no ill will has been created between the members of the two Churches. The

real orthodox episcopalians remain in the Church which Mr Gibson has left, and are now attending it with Mr Barklay as the pastor.

I hope Dr Bend may be innocent of the charge we have agt him. Tho' he did not urge Mr Sayre, to stay in Baltimore he might perhaps have prevented it, he might have prevented the invitation being given to him or he might have stated to Mr Sayre who is a young man, the propriety of visiting us according to his promise & our just reputation.

I hope some luckey accident may put it in my power as well as in that of the members of our Church of shewing to you in person, the grateful remembrance I & they will bear of your attention to us.

I am my Dear Sir
With sincere regard
your friend
EDM. J. LEE.

ANNOTATIONS

Francis Barclay.

In 1801 Francis Barclay came from the West Indies in holy orders, and became principal of an academy in Baltimore, Maryland. He was a native of England. In 1802 he was president of the academy at Easton, and in 1805 also officiated in St. Paul's, Queen Anne County. In 1806 he removed to Anne Arundel County, and was rector of All Hallows Parish. In 1808 he was rector of William and Mary Parish. In 1810 he was elected rector of Christ Church, Alexandria. Bishop Meade, in his "Old Churches and Families of Virginia," says on page 261: "In the following year, 1810, the Rev. Mr. Barclay, who came to this country from the West Indies, was chosen. Bishop Claggett of Maryland certified to his character for the last six years, during which he had been ministering in Maryland; but in April of 1811 a wife, whom he had deserted, followed him from the West Indies,

and he resigned his charge in Alexandria and has been heard of no more since.'' Mr. Meade was his successor in October, 1811.

Gilbert Hunt Sayres.

See sketch which precedes his letter of December 24, 1810.

Thomas Lyell.

For sketch see page 15.

William Lewis Gibson.

For notice see page 60.

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

[From John H. Jacocks]

New Haven. March 30th. 1810.

Revnd. Dr Hobart

Dr Sir,

ENCLOSED are two dollars, which I will thank you to hand to the Revnd Mr Chapman, in payment for some books he purchased for me. Calvinism is on the wane in this City. Episcopalianism rises as the other descends. There have been as yet no serious additions but good hopes are entertained that our Church will receive them 'ere long. The general impression is greatly in our favor. Stuart's departure operates kindly. Conferences are thin & stale. Instead of bigoted zeal on the part of the Sectaries, a charitable disposition is pretty generally shewn to the Church. Our Assistant Clergyman Mr Whedon is quite popular even with other denominations.

My family having been extremely sick for five months, the Committee of publication for the Society for promoting Christian Knowledge, have done nothing as to publications. I wished very much to visit yr City with a view of procuring some pieces suitable to our purpose. Will you be good enough to give me information by letter to Mr Parrott, who hands this, what would be expedient for us to publish? Are there any new works from England come to hand? Perhaps selections from them might be made useful.

Mr Miller's last letters have received no attention, I believe, from any person, except myself. He is certainly very confident, acrimonious & a repeater of stale allegations. It is a braggadocio's performance, filled with contempt ridicule & malevolence towards his opponents. I trust, however, there is ability, in either of them, sufficient to refute this *great* cham-

pion for purity. Under the mark of excessive moderation & civility, he writes with the extreme of bitterness & incivility.

Yrs with great respect

John H. Jacocks

Superscription:

Revnd. Dr. Hobart New York.

Mr Parrott

2 dolls

ANNOTATIONS

James Chapman.

For sketch see Volume V, page 343.

Moses Stuart.

Moses Stuart was born at Wilton, Connecticut, March 26, 1780. He graduated from Yale in 1799, after which he studied law and became a tutor at Yale in 1802. After two years' practice he commenced the study of theology, and was pastor of the First Church, New Haven, Connecticut. In 1810 he was elected professor of sacred literature at Andover Theological Seminary. He was one of the best Hebrew scholars of his day, and one of the earliest Biblical critics. He died at Andover, January 4, 1852. Among his many works the following may be cited:

Grammar of the Hebrew Language without Points, 1813
A Commentary on the Epistle to the Romans, 1832
Grammar of the New Testament Dialect, 1834
Critical History and Defence of the Old Testament Canon, 1845

Salmon Wheaton.

Salmon, a son of Orange Wheaton, was born in Washington, Connecticut, February 11, 1782. He was well fitted for college, and graduated from Yale College in 1805. He studied theology with Bishop Jarvis, living in his family for more than a year from January, 1806. He was made deacon by that Bishop, September 1, 1807, in St. John's Church, Bridgeport. He took charge of St. John's Church, Stamford, for a year, and was able to restore it to peace and tranquillity. He was

ordained priest in St. Paul's Church, Norwalk, by Bishop Jarvis, September 4, 1808. He then became assistant minister in Trinity Church, New Haven, under Dr. Bela Hubbard. In the fall of 1810 he was warmly recommended to Trinity Church, Newport, then vacant by the resignation of Dr. Dehon, afterward Bishop of South Carolina. He entered upon his duties as rector in September of that year. His incumbency was a time of quiet growth and improvement. He secured an endowment of ten thousand dollars, established the first Sunday School in Newport, and was thoroughly liked and respected. He was for twenty years president of the standing committee of the diocese, and a deputy to the General Convention. In 1840 he resigned and removed to Johnstown, New York, where he accepted the rectorship of St. John's Church, founded by Sir William Johnson, the well-known Indian Commissioner, in colonial times. Severe illness caused him to resign at Easter, 1843. He lived for nineteen months more, subject to intense pain and suffering, and died August 24, 1844. Mr. Wheaton married Ann, a sister of Bishop Dehon, September 28, 1812. One daughter married Dr. David King of Newport, Rhode Island. After the death of Mrs. Dehon a tablet was placed on the wall of Trinity Church, Newport, with this inscription:

TO THE MEMORY OF
SALMON WHEATON, D.D.
AN EMINENT CHRISTIAN,
FOR THIRTY YEARS THE FAITHFUL RECTOR
OF THE CHURCH
WHO DIED DECEMBER 24TH, 1844
AGED 62 YEARS

ALSO TO ANN DEHON, HIS WIFE,
WHO DIED DECEMBER 8TH, 1855.
AGED 73 YEARS.
THEIR MORTAL REMAINS REST IN A TOMB
UNDER ST. PAUL'S CHURCH, BOSTON.

BEHOLD THE SPIRITS OF THE JUST,
WHOSE FAITH IS CHANGED TO SIGHT.

John Francis Parrott.

John Francis Parrott was born in Greenland, New Hampshire, in 1768.

He became interested in public affairs, was a member of the state legislature in 1811, Representative in Congress from 1817 to 1819, and United States Senator from 1819 to 1825. He was made postmaster of Portsmouth, New Hampshire, by President Adams, in 1826. He died at Greenland, New Hampshire, July 9, 1826. His son, Robert Parker Parrott, is well known as the inventor of the Parrott gun.

The Society for the Promotion of Christian Knowledge.

For notice see page 154.

Samuel Miller.

For notice see Volume V, page 394.

[From Joseph Prentice]

Athens April 3rd 1810

Rev & Dear Sir,

I Embrace the of opportunity offered by the Rev. Mr. Hubbard of returning the volume of Sermons which you had the goodness to send me; & to which I am indebted for many ingenuous remarks, & much useful information on the Articles of our Ch. I should have returned it sooner, but no safe conveyance had hitherto offered. Be pleased to accept my acknowledgement of this favor by which I have been much profited.

I trust the peculiar disadvantages of my situation, will apologize for calling your attention for a moment to an expression in our Baptismal service, the precise meaning of which, it is doubtful whether I correctly understand; at any rate it is one of the objections against which, as stated by dissenters, I have never been able satisfactorily to remove.

The expression to which allude is contained in the prayer used immediately after the Baptism of infants; in these words. —"We yield Thee hearty thanks Most merciful Father, that it hath pleased Thee to regenerate this infant by thy holy spirit,"—As I understand our Church generally to teach that regeneration by Baptism, & renovation by the spirit, are distinct, & as the above expression seems to suppose a spiritual agency in the Regeneration of Baptism; I am at a loss whether our Church would herein teach, that the infant has experienced an operation of the spirit on its internal powers, or only an external change of state: which is considered spiritual merely from its being wrought by virtue of that spiritual authority, with which the duly authorized Ministers of Christ are invested:—

JOSEPH PRENTICE

It being important that we should be able to explain clearly, & on scriptural grounds every thing advanced in the offices of the Ch, (especially when we perform those services, as many of the country Clergy are obliged to, in the presence of dissenters) it would be very serviceable to me to receive distinct ideas as to the passage above refered to. I have thot that a few remarks on it would be very acceptable to many readers of your Magazine. If you should not think so, you will much oblige by communicating your thots by letter. With my best wishes for the health & happiness of yourself & family I am

Dear Sir

your Friend & Brother

in Ct

JOSEPH PRENTICE.

Superscription:

THE REV. DR HOBART N York

By the

Rev Mr. Hubbard

ANNOTATIONS

Reuben Hubbard.

Reuben Hubbard was made deacon by Bishop Moore, December 22, 1810. He served as rector of Christ Church, Duanesburgh, and as missionary in northern New York, with great fidelity and success. He died February 10, 1859.

Baptismal Regeneration.

As far as an examination of the unsigned articles in "The Churchman's Magazine" shows, the paper which Mr. Prentice requested from Mr. Hobart was never written. There are, however, particularly in the years from 1804 to 1807, many statements in articles on other subjects bearing upon baptismal regeneration.

ABRAHAM BRONSON

ABRAHAM Bronson was born at Waterbury, Connecticut, April 11, 1778. He was educated at the Episcopal Academy, Cheshire, Connecticut. He was made deacon by the Rt. Rev. Dr. Jarvis in St. Peter's Church, Cheshire, on Christmas Day, 1799. He became an assistant instructor in the Episcopal Academy, and served in various parishes that were vacant in Connecticut. He was ordained priest by Bishop Jarvis in St. James's Church, Danbury, June 1, 1803. In the fall of 1802 he had gone to Vermont, where at Manchester, Arlington, and other places he was a missionary for thirty years. He was secretary of the diocese, and frequently president of the Convention. In 1833 he removed to Ohio, and did the same kind of work at Liverpool, Boston, Portage, Elyria, and other places. He died June 12, 1853, at Franklin, Ohio.

[From Abraham Bronson]

Manchester April 7: 1810.

Revd. Sir,

YOU have doubtless for some time been acquainted with the project of having a new Bishop in the Eastern States. Vermont has been invited to join the Diocese, & has determined to comply, & send a delegation to assist at the election in May. The question now arises, who shall be the Bishop. Mr Harris has been mentioned; but we apprehend from information, that he does not possess a great share of those popular talents, & that warm, animated manner, wh are so essentially necessary to revive the Church in these states. Our situation is peculiar, if we get a man of the right cast, he will find an ample field for raising up the Church. But if we fail in this, I fear our cause is lost. Now, Sir, if you have the same idea as I have respecting the freedom of commu-

nication w^h. sh^d. be used between Clergymen, whose whole souls are devoted to the sacred cause you will condescend to inform me frankly & decidedly whether you will accept of the appointment, in case, you sh^d. receive it. You are the man, Sir, whom our representatives wo^d. prefer; yet, as it appears somewhat doubtful whether you wo^d consent to leave your present easy & delightful situation for one encumbered with so much labor & fatigue, we wo^d. wish to know before hand what we may depend on, in order that, in our present urgent circumstances, we may not suffer the trouble & delay of a second election. It is with much diffidence that I make this inquiry, not knowing the feelings of the Boston Clergy. But, considering our situation, I cannot forbear; & must entreat you to give me this information without reserve. Be not offended, Sir, at my freedom. The welfare of the Church is my sole object; and when that is concerned, etiquette & ceremony are things of inferior consideration. You may subject me to any injunction of secrecy w^h. the nature of this case will admit; & at any rate I will endeavour to use the information with prudence & discretion.

A package of Books has just been rec^d thro' your direction, from Messrs. Swordss. I hope to make remittance for them in May. Two Magazines for the present year came at the same time. I had wished to increase the number. Please, Sir, to direct the Printers to send me five from the beginning of the year. Likewise to send by mail, three to Mr John P. Henshaw, Middlebury; one to Zaccheus Towner, Esq, Charlotte; one to Mr Gould Buck Fairfax; one to Mr Nathan Lobdell, Fairfield; and one to the Rev^d Charles Stewart, St. Armand, near Huntsburgh, all of Verm^t. I sent D^r Bowden money to pay my arrears, with a request that the discount for agency past may be made in copies of the last edition of C^h Canons.

The Vermont Bill left with you last spring you may forward to me in a letter, if it has not yet passed to my account with Messrs. Swordss. Please, Sir, to write me speedily on the important subject contained in this letter, as the time does not admit of delay. With sincere respect, Sir, I am yours,

ABRAHAM BRUNSON.

REV^{D}. D^{R}. HOBART

Superscription:
REV^{D} JOHN H. HOBART, D.D. New York.

ANNOTATIONS

William Harris.

For sketch see Volume IV, page 288.

John Prentiss Kewly Henshaw.

John Prentiss Kewly Henshaw, who was afterward Bishop of Rhode Island, was eighteen years old in 1810, a recent graduate of Middlebury College, and acting as lay reader at Middlebury and other towns in that part of Vermont. His father, Daniel Henshaw, removed from Middletown, Connecticut, in 1803. He was accompanied by his brother Joshua. They were large land-owners, and developed the portion of the town on the south bank of Otter Creek, building stores, mills, and dwellings. He fitted up the room used for the services of St. Stephen's Church, which was occupied until a stone church was built in 1827. He lived in a handsome house opposite South Park, which was the oldest in the town. A sketch of Bishop Henshaw will precede his letter of July 18, 1814.

Thomas and James Swords.

For sketch see Volume IV, page 330.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series, see page 42.

Zaccheus Towner.

The town of Charlotte is in the southwestern part of Chittenden County, Vermont. It was granted June 24, 1762, by Governor Benning Wentworth of New Hampshire, to Benjamin Ferris, Jonathan Aiken, Benjamin Ferris, Jr., Daniel Wing, Lott Tripp, and others, principally residents of Dutchess County, New York. The first settler was Derick Webb, in March, 1766. He remained only a short time, but returned again in 1777. After a few months he removed, but in 1784, with Elijah Wolcott, commenced the permanent settlement of the town. About the same time Dr. James Towner, John Hill, Solomon Squier, Moses Fall, and Daniel Hosford arrived. Dr. Towner was well known as a physician in a wide circuit. The names of Erazmun Towner and Homer Towner are found as prominent in the town, but the name of Zaccheus Towner does not appear. No attempt seems to have been made to establish a parish of the Church in the town.

Gould Buck.

The town of Fairfax is in Franklin County, Vermont. It is pentagonal in shape, having for its northern boundary, Fairfield, for its eastern, Fletcher, for its southern, Westfield, Chittenden County, and for its western, Georgia. It was granted to Edward Burling and sixty-two others by New Hampshire, August 18, 1763. The first actual settlers were Joseph Beaman and Joseph Beaman, Jr., of Bennington, Vermont, who came to the town on foot in 1780 and located in North Fairfax. In 1787 Gould Buck, who was born in New Milford, Connecticut, in 1764, but when twelve years old removed to Washington, in the same state, came to Fairfax and settled on the farm which was owned by John Wanzer in 1883. In 1791, with Abigail Hawley, he settled fourteen hundred acres of land purchased from Elias Jackson and Eleazer Marble of Salisbury, Connecticut, it being the original rights of John Viner, Christopher Viner, James Viner, and William Legraft. They were followed in the next year by Jesse, George, Nathan, Joseph, and Zadock Buck. The new settlement was known as Buck Hollow. Mr. Buck married Hannah Burrit, and had nine children, two of whom were living in 1883. He married for his second wife, Sarah Ann Hawley. Two daughters by this marriage were living in 1883. It is probable that Mr. Buck and other Churchmen of the town attended the services held in the adjoining town of

Fairfield. A parish of the Church was organized in Buck Hollow, Fairfax, May 8, 1835, by Alfred Wheeler, Lyman Hawley, and ten others. Edward F. Stevens was the first rector. Services were held in the school-house until 1860, when a church and parsonage were built at a cost of four thousand dollars. The old parishes of Fairfield and Fairfax are practically extinct. Whatever services are held in Fairfield are by the missionary at East Fairfield, where a new mission has been started, and where, in 1912, there were about seventy-five communicants. Fairfax is served by the missionary at Milton and Georgia.

Nathan Lobdell.

Fairfield is the largest town in Franklin County, Vermont. It has for its northern boundary Sheldon, for its eastern, Bakersfield and Enosburgh, for its southern, Fletcher and Fairfax, and for its western, Swanton and St. Albans. It was granted by New Hampshire, with Southfield and Bakersfield, to Samuel Hungerford and others. Its first settler was Joseph Wheeler, in March, 1787. He was followed in 1788 by a company from Ridgefield, Connecticut, including John Sunderland, John Mitchell, Gabriel Sherwood, and others. Services of the Church were held in Fairfield by Russell Catlin as early as 1802, and a parish by the name of Trinity Church was organized in 1803 with Nathan Lobdell and Hubbard Barlow as wardens. In 1805 and 1806 Barzillai Bulkley was officiating. Under Stephen Beach a church was built in 1818, and consecrated by Bishop Griswold on September 20 of that year. A new church was built in 1864. Mr. Lobdell was warden for many years, and delegate to the Conventions of the diocese, where he often served on important committees.

Charles Stewart.

See sketch which precedes his letter of July 19, 1810.

John Bowden.

For sketch see page 270.

The Spelling of Bronson.

Abraham Bronson, in his letters which belong to the Archives of the General Convention, spells his name Brunson, but his name is generally spelled Bronson.

FREDERIC BEASLEY

[From Frederic Beasley]

Baltimore April 10th. 1810.

My Dear Hobart,

I AM very much surprised at not having heard from you, since you must have perceived from my last letter that I expected an immediate answer to it. We are all here very much astonished at the very extraordinary conduct of Mr. Sayres. I have just seen a letter he has written to Dr Allender in wh he declines accepting the call wh the vestry of Trin: ch: have presented to him. And what do you think is the reason he alledges for declining the call after having given the people here every possible ground for believing that he would accept it? Why forsooth, he will have to preach twice in the day & his health will not admit of it. I think he has certainly been a long time making this discovery. It will not be easy to convince the vestry of Trinity Ch: that they have not been trifled with in this matter, if this is to be the conclusion of it. Dr Allander & myself have this evening had a conversation on this subject & we both concluded that he could do nothing more in the business, but that I could write to you & urge upon you the expediency of exerting your influence with him on this occasion. Dr Allander said to me, in the course of conversation that he was utterly ashamed to show that letter to the vestry as the pretext he had urged for not coming is so preposterously absurd. He informed me that all the difficulties wh had arisen in the mind of Mr Sayres, as appeared from his letters, he had seduously endeavoured to remove. At first Mr Sayres seemed to be very much pleased with the call & inclined to accept it. Afterwards, he stated some doubts as to the sufficiency of the salary for the support of a family. As to this point Dr Allender immediately met & satisfied him. Then

he either did misunderstand or chose to misunderstand Dr Allender as to the mode in wh the salary was to be raised. On this point also he was promptly satisfied. Now after Dr All: thought that all the obstacles to his coming were removed & his mind perfectly contented with all the arrangements wh had been made, he suddenly changes his ground & tells him that he considers the circumstance that he was to preach in the Ch: twice in the day as an insuperable objection. This whole mode of conducting the matter appears to me too much like juggling to be practised by a man of an honest & liberal mind. I really am very sorry that Mr Sayres has condescended to act in this way. The fact is, that he & I had talked over the whole of this matter while he was here with me & he had made up his mind to accept the call if presented, even if it was no more than $1000 a year. Why not then candidly have embraced the offer presented to him without hesitation. Will any one excuse him for treating this vestry as he has done? He comes here on his way to Alexandria. Contrary to your advice (it seems) contrary to mine again & again repeated contrary to that even of Dr Allender himself as he informs me he refuses to go on to that City to fulfill his engagements there. He stays in this City 8 or 10 days, is received with the greatest cordiality by this congregation, goes from house to house in all of wh he is caressed, seems himself delighted, preaches again & again for them, gives them to understand that a settlement in the ch: here will be highly pleasing to him, alledges this as his excuse for not going to Alexandria, commissions Dr Allender to procure the call for him & induces him so confidently to trust in his honor that he has proceeded to lengths in his favor for wh he cannot now justify himself to the vestry. And after all this will it be believed that Mr Sayres will refuse the call? If he does I have no hesitation in saying that he most flagrantly vio-

lates every principle [*torn*] delicacy & propriety of conduct. Such an act tends to sap that mutual confidence wh should subsist between our Clergy & vestries wh is essential to the welfare of the ch. How are vestries ever to feel themselves secure, if the Clergy consider nothing as binding on them but a written & legal contract? If you have any regard for Mr Sayres, I would entreat you, My Dr. H: to exert yourself to prevent him from taking a step wh will, he may depend upon it, be of permanent disadvantage to him. He has excited, I have understood very deep resentment in the minds of the people of Alex: & he will not excite less resentment in the minds of the people here, if he do not come, he may be assured. An indignant voice begins already to raise its murmurs against him & the people only want to be made acquainted with the frivolous pretext on wh he has declined coming to swell it into a loud & formidable tone. Dr Allender remarked that he believed that if Mr Sayre's last letter was shewn to the congregation they would never wish to hear him again. I have not room to write to you any more, My Dr H: Would that I could have a conversation with Mr Sayres! Do you talk to him in my place. I believe I before stated the reasons wh induced so earnestly to wish him to come. I have still stronger ones now. If he does not accept the call of that vestry he does their ch: a material injury.

Mrs B. joins in best remembrance to you Mrs. H: & family. I suppose you know I have a little daughter. Kiss my God son for me & all yr children & believe me ever

yrs affectionately

FREDERIC BEASLEY

Superscription:

REV DR JOHN H: HOBART New-York No 46 Greenwich St.

ANNOTATIONS

Gilbert Hunt Sayres.

See sketch which precedes his letter of December 24, 1810.

Dr. Allender.

Dr. Allender was a member of the vestry of Trinity Church, Baltimore.

Frederic Beasley's Godson.

The godson to whom Mr. Beasley alludes must have been either William Henry Hobart, born May 31, 1804, or Dayton Hobart, born November 6, 1806.

Maria Beasley.

For notice see page 288.

[From Frederic Beasley]

Baltimore April 19th 1810.

My Dear Hobart,

YOUR clergy of New Y: seem to have a strange idea of the situation of Trinity ch: in this City. I should be glad if Mr Sayres would inform us in what the peculiar hazard consists in taking charge of that congregation? For my part I am unable to perceive any greater responsibility & difficulty attending that settlement than any other. That fewer difficulties would meet a minister in building up that congregation than in a Country parish is perfectly certain. A number of [*torn*] respectable gentlemen engage to pay Mr. Sayres a salary wh he does not deny to be adequate to his support, a considerable number of persons who have no pews in any Church & who wish to take some have agreed to take them there if Mr S: accepts the call. There is every reason to

believe that under the labors of that gentleman the ch: would grow. Now I should like to know what is the contingency in this case more than in others? I am unable to perceive any. On the contrary I think it a very eligible settlement. So also thought Mr S: when at my house. He certainly gave me to understand that he would accept the call if presented. He did the same with the gentlemen who bear rule in that ch: Many of them made very great exertions to interest the congregation with him. He went with them from house to house apparently much pleased with the idea of obtaining the call. He even discovered, I thought, eagerness to have it offered to him. And after all this & what I have told you in my last letter, will any one pretend to excuse this young gentleman for rejecting their call? If these proceedings are consistent with delicacy & honor, some new law must have been injected into the code of casuistry, since I studied it with wh I have no acquaintance & with wh I never wish to be made acquainted. As far as my little penetration extends I think Mr S: bound by that solemn obligation into wh he enter'd at his ordination to exert himself to the utmost in promoting the interests of the ch: of Ch: to come amongst this people after the efforts he certainly made to obtain a call from them. The consequence of his refusing their call will be either the destruction of their ch: or to throw them into the hands of some booby the disciple of D: who will never rest satisfied, in imitation of his Prototype until, in his fanatical rage, he has destroyed every vestige of episcopalianism & converted it into a complete conventicle. My hope for that ch: will expire as soon as Mr S: ultimately determines not to accept the call. Not that there are not other young men who would fill the place with equal ability, as I know several in your state who if I am not mistaken would. But after the disappointment the people will sustain I fear they

w[d] not be so easily united in any other person. I have written two letters to Mr S: on this subject & he has not honored either of them with an answer.

You may direct your letters to Mercer, near Leesburgh in Virginia. He is at this time much engaged in election business. He has offered himself as a candidate for a seat in the Legislature of that State & is now waiting the result. After this matter is decided, I expect to see him.

How do you come on, My Dear H: in New: Y: You & How are making a mighty noise there. We poor souls with feeble lungs & impaired health, can only crawl along at an [*torn*] distance after you. Mind your eyes, however, I tell you now or else for my part I am determined to outstrip you. There is a great deal of difference I can tell you between preaching two new Sermons every week & being in a place where I have 200 on hand & only one in the week to deliver. I never before was so sensible of the all-importance of the mere circumstance of delivery. Depend upon it with the people, it is truly, as was said of it by the Greek orator, the first, the second & the third requisite. Write to me frequently. Mrs B joins in best remembrance to yourself and family with yr affect: friend

FREDERIC BEASLEY

Superscription:
REV[D] D[R] JOHN H: HOBART New York No 46 Greenwich St.

ANNOTATIONS

Gilbert Hunt Sayres.
See sketch which precedes his letter of December 24, 1810.

George Dashiell.

By D. is meant George Dashiell, for note on whom see Volume III, page 467.

Charles Fenton Mercer.

For sketch see Volume III, page 94.

Thomas Yardley How.

For sketch see Volume V, page 435.

HOBART CORRESPONDENCE

[From Elias Bayley Dayton]

E. Town 20th Apl. 1810.

Dear Sir,

I HAVE received yours of this day mentioning that you should deposit to my credit in the Branch Bank two hundred Dollars & I shall accordingly credit your account therefor, observing also your instructions with respect to $100 of it which you expect to want about the 10th of May.

I conclude this to be in lieu of the $150 which you advised me by letter of the 6th Inst that you would deposit, if otherwise please to advise me.

Your Plough will be in readiness & also the harness, except two pairs of iron traces which you can most advantageously procure already made in New York, they may be found at some of the ironmonger's stores & the price will be about 1/6 pr. lb— they should be 6½ feet long. I shall attend next week to the payment of Smith's Bond to Fountain.

Yours sincerely

E. B. Dayton.

The Revd. J. H. Hobart.

Superscription:
The Revd Doctr Hobart Greenwich Street New York.

ANNOTATIONS

Branch of the Bank of the United States, New York City.
For notice see page 180.

Mr. Fountain.
From Mr. Fountain, Dr. Hobart probably secured one of the many parcels of land that made up his Short Hills estate.

DAVENPORT PHELPS

[From Davenport Phelps]

Geneva May 8. 1810.

Rev: & dear Sir

MR Colt of this place, as in years past, has continued to advance for my relief, whereby of course I am much indebted to to him. To remit in part, I have drawn on Mr. Van Wagenen for all I was entitled to, but a very considerable balance remains due to Mr C: I take ye liberty therefore to trouble you, beging you will have the goodness to advise him respecting any sum that may have been allowed me by ye society for promoting religion and Learning and in my behalf to give him an order for the receipt of it.

Thro divine goodness I have been enabled to attend ye duties of my mission the season past with very little interruption from ill health, tho' ye fatigue of it at times is somewhat discouraging. There is much however to stimulate me in ye important work. In a country where a few years ago episcopacy was hardly dreamt of, where there were only a few families of our communion, & these unknown to each other, & individually *without hope*, there are now a number of churches some of which have already taken deep root, & others affording an agreeable prospect (if they might be ventured with a little aid) of gradually rising into respectability. Some alarm (I wish I could say no malevolence) has lately appeared among our dissenting neighbours in this place & at Honeoy, which will I am persuaded in its consequences contribute to ye prosperity & enlargement of our Chhs. *The*

wrath of men will not injure us. Wishing you every happiness & blessing I am

Rev: & d^r Sir

Your very obed Serv^t & bro^t

D. PHELPS.

REV: D^R HOBART

I should be much gratified, could I obtain a few, (say half doz) Full length portrait of Calvinism, to be forwarded by Maj: Colt.

Superscription:

REV J H HOBART DD New York.

Major Colt.

ANNOTATIONS

Samuel Colt.

Samuel Colt was among the earliest settlers in the village of Geneva after it had been laid out in 1792. He was a brother of Joseph Colt, who was the pioneer merchant in Canandaigua, Auburn, and Palmyra. He was greatly interested in the development of the village, and active in all its affairs. In May, 1813, he was elected a member of the first board of trustees of the village, which had been incorporated June 8, 1812. He was an incorporator of the Geneva Academy, March 29, 1813.

He was a founder of Trinity Church, although he was not a member of the first vestry, chosen August 16, 1806. It was at his house that Bishop Hobart outlined, on the evening of September 23, 1818, his plan for the building up in Geneva, "a stronghold for the Church in the West." There were present Dr. Orin Clark, rector of Trinity, Major James Rees, Thomas Davies Burrall, and Colonel Colt. Mr. Burrall, in his "Reminiscences" of the origin of Hobart College, published fifty years later in "The Gospel Messenger," says:

"In his quick, decisive manner, he proceeded at once to unfold his scheme, and point out the way by which it could be effected. He proposed, first, that the Geneva Academy already chartered, should be

placed, by consent of the Trustees, under the control of the vestry of the Church in Geneva, and elevated to the rank of a College, and by enlarging the number of Trustees from thirteen to twenty-four, to place the direction of the College in the hands of Churchmen; and secondly, he assured his friends that on this being done, the Diocesan Convention of New York would found and endow the College under the charter, as an acknowledged Institution of the Church throughout the State, for the promotion of religion and learning combined, in the broadest acceptance of the terms.'' [*Mr. Burrall's Reminiscences, as quoted in Dr. Hayes's History of the Church in Western New York, p.* 55.]

Colonel Colt was a member of the first board of trustees of Geneva College, and very efficient in fostering and developing the institution. He died suddenly in 1834.

Gerrit Hubert Van Wagenen.

Gerrit Hubert, a son of Hubert Van Wagenen, was born in the city of New York, January 26, 1735. He entered the counting-house of his father when quite young, and learned thoroughly the hardware business. During the Revolution he was a second lieutenant in Colonel McDougall's regiment, and took part in the expedition against Quebec under General Montgomery. He returned to New York in May, 1776, in charge of prisoners. He offered his services to General Sullivan before the battle of Long Island. During a reconnoissance he was taken prisoner by the British. After twenty-two months he was exchanged, and was assigned to the commissary department with the rank of major. He was stationed principally at Fishkill and West Point. After the war he resumed business with his father at No. 5 Beekman Slip, now 33 Fulton Street. The firm was one of the largest and most respected in the city. Mr. Van Wagenen was a staunch Churchman, and was a member of many boards and societies. From 1808 to 1811 he was a vestryman of Trinity Church. When St. George's Chapel was set off as an independent parish Mr. Van Wagenen was elected senior warden, and served until 1821. In that year he retired to his country seat at Oxford, Chenango County, New York. He died November 20, 1835. Mr. Van Wagenen married Sarah Brinckerhoff, March 11, 1783.

The Society for the Promotion of Religion and Learning.

For notice see Volume III, page 133.

Honeoye.

For mention see St. Paul's Church, Allen's Hill, page 4.

John Bowden's Portrait of Calvinism.

The title of the tract is: "A Full-Length Portrait of Calvinism. By An Old-fashioned Churchman. The second Edition, with Additions and Corrections. New-York: Printed and Sold by T. & J. Swords, No. 160 Pearl-Street. 1809."

The author, Dr. John Bowden of Columbia College, of whom a sketch is given on page 270, considers systematically the tenets of John Calvin and his followers, and compares them with the Holy Scriptures and the doctrines held in the Church of Christ from the beginning. In a brief address "To the Reader" he says:

"The demand for this little tract has been so great, that an impression of one thousand two hundred copies went off in a few weeks. Several of the author's friends have expressed a wish, that a second edition may be given to the public. To gratify them, and to supply those who are almost daily applying for the tract, the writer of it has given it a revisal, and made several, he flatters himself, additions of importance. Another reason for this impression is, that some have said, they did not believe *Calvin* is fairly quoted; or if he is, that a wrong sense of his words is given in the translation. The proper answer to such objections is, Search for yourselves; and if you find misquotation, or false translation, in any degree affecting the sense, let the author be exposed to public censure. But nothing like this *has* been done, and therefore it may fairly be presumed, that nothing like it *can* be done. Idle, however, as such observations are, the author thinks it best completely to preclude them for the future; and to that end, has given the Latin words, which were not given before. He has also translated them almost literally, which was not the case in the first edition, although the sense was strictly adhered to. Everyone that understands the language can now judge for himself; and the *few* who can have recourse to Calvin's works, are bound either to consult them, or refrain for the future from such improper intimations.

"The author was, indeed, fully sensible, that the *knowing ones* among

the Calvinists, would take some short method to prevent the *Portrait* from making an impression upon the minds of those who are *disposed*, but not *quite at liberty*, to think for themselves. And no method could have been shorter than to say, '*Calvin* is misquoted or mistranslated.' What the next shift will be, it is not easy to say; perhaps, to make the *old-fashioned Churchman* himself a Calvinist, as they have made *Porteus*, *Daubeny*, and *Rotheram* Calvinists. But if they have ingenuity enough to do that, he promises that he will forgive the slander, for the sake of the ingenuity."

[From Parker Adams]

Waterford May 12, 1810.

Rev & Dear Sir,

HAVING been absent from this place for several weeks I did not receive your favour of the 11th ult. till yesterday. In answer to which I can say that it would be pleasant to me to visit Alexandria with a view to settling there. But my engagements with the parishes in this County do not expire till October next. Should circumstances, at that time, remain as at present, I shall esteem it a great favour to take letters from you to the vestry of the Church in Alexandria.

Let not what has passed between us on this subject prevent your applying to others.

I am yours sincerely

Parker Adams.

Revd. J. H. Hobart

No superscription.

DANIEL NASH

[From Daniel Nash]

Rev and Dear Sir,

THE Books you was so kind as to send me last year, I have distributed and am happy to inform you that they apparently had a good effect, as they enabled us to perform the Service with more solemnity. The Book of Common Prayer is the most useful Book, next to *that*, an old Book entitled, "The Poor Man's Help and the young Man's Guide. If this could be distributed, under the recommendation of our Worthy Bishop, (as it undoubtedly would meet with his approbation) it would do so much good. Your Companion to the Altar is read by the People of the best information and highly esteemed by them. If you have Books on hand to send into the Country, I request you to send me some. No People are in more need for vigerous efforts are made to shake the faith of almost every one. The Task before me is unbounded, I am truely in want of your friendship in affording me all the means in your power to disseminate correct Principles. It is but seldom I hear from the City, and know but little respecting the state of the Church. Could information be afforded it would be highly pleasing to Rev and Dear Sir

your obliged friend

Daniel Nash

Exeter, Otsego County,
May 12. 1810.

Superscription:
Rev John H. Hobart D.D. New York.
Mr. Jones.

ANNOTATIONS

The Poor Man's Help.

For notice see Volume V, page 304.

Hobart's Companion for the Altar.

For notice see Volume III, page 460, and Volume V, page 168.

Mr. Jones.

There are no facts available to identify Mr. Jones, presumably a resident of Otsego County.

SETH HART

[From Seth Hart]

Hemp^d. 17^th May 1810.

D^r. B^r. Hobart,

I HAVE room in my family for 1 or 2 boys & if Cap^t. Gillender wishes to place one with me & will let me know it before I have other applications I shall be able to take him.

I rec^d. your Magazine last evening & am very glad to find you have begun your review of that *mischievous* little thing ycleped "Zion's Pilgrim."

I have no patience with such stuff nor the spiritual pride of its author or abettors.

Yours

S. Hart

Rev^d. J. H. Hobart

Superscription:
Rev^d J H. [*torn*] 46 Gre [*torn*]

ANNOTATIONS

James Gillender.

Captain Gillender was living at No. 276 Bowery in 1810. He is described in the Directory as a ship-master. Two years later he is entered as a merchant, with an office at No. 56 Wall Street.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Robert Hawker's Zion's Pilgrim.

Robert Hawker was born in 1753. For fifty years he was vicar of the Church of Charles the Martyr, Plymouth. He was a leader of the Evangelical School and highly esteemed. His theology was strongly Calvinistic. He died in 1827. A grandson, Robert S. Hawker, was

the well-known vicar of Morwenstow. Dr. Hawker is the reputed author of a popular version of the hymn, "Lord, dismiss us with Thy blessing."

Among his principal works are:

Commentary on the Old and New Testaments. In nine volumes. 1816. New edition. 1842

The Poor Man's Commentary on the New Testament. In four volumes. 1816

The Poor Man's Commentary on the Old Testament. In six volumes. 1822

Concordance and Dictionary to the Bible. New edition. 1846

The Poor Man's Morning and Evening Portion. New edition. 1855

Zion's Pilgrim. Fifteenth edition. 1854

The original edition of "Zion's Pilgrim" was published at Falmouth in 1801. It had gone through seven editions to 1810. In the United States it was first issued under the title: "Zion's Pilgrim. By Robert Hawker, D.D., Vicar of Charles, Plymouth, &c. First American, from the seventh London edition. 18mo, pp. 200. New-York: Williams & Whiting. 1810." The latest edition in the British Museum is that published in 1842.

The following passages from the review in "The Churchman's Magazine," volume vii, No. 2, for March and April, 1810, show its character. It is presumed that Dr. Hobart wrote the review.

"Bunyan's 'Pilgrim's Progress,' for the ingenuity of the story, its interesting incidents, the variety and consistency of its characters, the simplicity of its style, and its religious and moral tendency, ranks high as a work of genius and piety. To merit as a work of genius, 'Zion's Pilgrim' can lay no claim. It is entirely barren of interesting incidents; its characters are feebly drawn; and its style, devoid of the sprightliness of Bunyan, is tame and insipid. Our chief objection, however, lies against its tendency as a religious performance. The hue of Calvinism occasionally disfigures the 'Pilgrim's Progress'; but 'Zion's Pilgrim' is discoloured by the deepest shades of this gloomy system.

"Of the principles which Calvinism holds in common with the orthodox faith, we profess ourselves as tenacious as its most ardent votaries. Woe be to us, if we should glory in anything but the *cross of Christ:* if we should strip the Saviour, who made atonement on it, of his di-

vine honours; if we should present any hope of pardon, but his precious blood; any means of deliverance from the bondage of sin, but his all-powerful grace. We reject only the heretical peculiarities of Calvinism. . . .

"The person who styles himself 'Zion's Pilgrim,' begins his story with the recital of his experience. Happily separated by God's electing and sovereign grace, from the 'great mass of unawakened characters,' he 'pauses — in the moment of recollection, to look back upon the whirlpool, in which for many years, he was hurried on by the unceasing current; unconscious of the PERILOUS situation.' Stop, my good pilgrim, thou hast dropt one unfortunate word. How was it possible that thy situation could ever have been '*perilous*'? Talk of the 'perilous' situation of the *elect;* of those whom God hath decreed from all eternity to bring to everlasting life! My good pilgrim! thou hast undesignedly impeached the power and the faithfulness of that God, who, in bestowing upon thee his converting grace, has assured thee, that thou art one of the elect; and that therefore he is pledged to bring thee by his sovereign power to everlasting life! Will God forsake his elect? Will he not perform his promises to them? How could thy situation ever have been perilous?

"One of the weeds that first springs up in a Calvinistic soil, and flourishes with the rankest luxuriance, is *pride* — a pride which shows its boastings in the very professions of humility. The *elect* are distinguished by the peculiar favour of the Most High. Their salvation occupied the eternal counsels of the Godhead. The Son of God assumed human nature, suffered, died, rose again, intercedes at the right of his Father, sends forth his Holy Spirit, prepares mansions of glory for *them;* and for them *alone*. The heart of that man must be differently constituted from those of the rest of our fallen race, who can believe that he is one of these *elect*, and at the same time keep down in his bosom the emotions of spiritual pride. Whatever may be the case with others, most certainly our 'pilgrim' was not successful in his struggles with this powerful foe. For we find him commencing the recital of his prilgrimage, with thanking God for his electing grace."

[BELA HUBBARD TO DR. BEACH]

New Haven May 19th 1810.

DEAR SIR,

THE bearer is Mr Isaac Jones Junr A:M: of Yale College with whom I have been long acquainted & who sustains a fair & unexceptionable Character, is deemed a good Classick scholar, is Orthodox in his Creed and I think well established both in ye Doctrine and discipline of our Church & if admitted to holy orders I trust will promote its interests. He brings with him a certificate from the Standing Committee of this Diocess, from the Rector & Wardens of the Church at Woodbrige the parish in which he formerly officiated as a Congregational Minister likewise a letter from Dr Dana who with Mr Foote of Cheshire who were privy to all that took place between Mr Jones and the council and they are (as is well known to our brethren of ye Standing Committee) decidedly of opinion that Mr Jones has been cruelly wronged & most unconstitutionally dealt by, by those Congregational Ministers who withdrew their connexion from him, *dissatisfied* & *sick* of the *Saybrook platform* he determined to *try* a better and advised his parishioners to join the protestant Episcopal Chh and who accordingly to the Number of *50* or *60* families put themselves under the cure of Mr Ives, & proceeded in conjunction with a few families who were Episcopalians to Erect a Church which within a year was completed in a handsome style & at ye expence of between 3 or 4 thousand dollars & in whh now assemble a congregation of 5 or 6 Hundred people who respond like old church men.

I add further that Mr Jones has for more than a year constantly attended the Service of our Church has been confirmed

by the Bp of this diocess & is a constant communicant in the same.

With sentiments of esteem I am dear Sir

yours affectionately

REV D^R BEACH

BELA HUBBARD.

Superscription:

REV^D D^R BEACH New York

per M^r Isaac Jones Jun^r

New Haven.

ANNOTATIONS

Isaac Jones.

Isaac, a son of Isaac and Sybil (Benjamin) Jones, was born at New Haven, Connecticut, February 18, 1775. His father was a well-known merchant, and a descendant of Lieutenant-Governor William Jones. The son was well prepared for college by three distinguished Yale graduates, Walter King, the Hon. David Daggett, and Colonel Jared Mansfield. He was examined for the freshman class when twelve years old, and admitted to the college, but with the understanding that he would defer his entrance for a year. He graduated in 1792. He resided at the college as Berkeley scholar in 1793 and 1794, and studied theology under Dr. Edwards and Dr. Dana. He was licensed to preach by the West Association, October 18, 1796. His license expired in 1800, and was not renewed. In 1802 and 1803 he was rector of Washington Academy, Wilkes County, Georgia. He was licensed by the Hopewell Presbytery, and soon after returned to New Haven. He was there ordained and installed June 6, 1804, as colleague to the pastor of the Church of Bethany in the town of Woodbridge. There were some clergymen and people of the parish who strongly opposed him. Upon the death of Stephen Hawley, who had been ordained and installed in 1763, and who died in August, 1804, Mr. Jones became pastor. He found himself involved in disputes and contests and a more violent opposition than before. His opponents brought the affairs of the parish before the association, which summoned him to appear and answer. It is said Mr. Jones evaded a trial when finally arraigned in

October, 1806. At length, with those who sympathized with him, which was a majority of the parish, Mr. Jones withdrew and formed an independent congregation. He was then, December 11, 1808, formally deposed by the association. In the same year Mr. Jones conformed to the Church, as did many of those who had withdrawn from Bethany Church. It is understood that the differences were both political and theological. A parish of the Church was then legally incorporated in Bethany, which Mr. Jones served as lay reader. He was made deacon by Bishop Moore in New York City, September 24, 1810. In January, 1811, he became assistant to Dr. Truman Marsh, rector of St. Michael's Church, Litchfield, Connecticut. In addition to his duties in the parish church and visiting in a wide circuit, several places in the neighbourhood were under his care. He was ordained priest by Bishop Hobart, June 29, 1813. In February, 1826, he resigned, but retained his residence in Litchfield, teaching a select school from 1827 to 1831. In 1831 he became rector of Union Church, Hitchcockville. From 1840 to 1842 he was rector of Christ Church, Bethany. He spent the closing years of his life in Litchfield, and was made chaplain of the county prison. He died May 7, 1850, in the seventy-sixth year of his age.

Isaac Jones published several sermons. Among them was an historical discourse delivered at Trinity Church, Milton, and St. Michael's, Litchfield, November 5, 1845, in which he gives fully the history of St. Michael's and adjoining parishes. It is entitled, "The Mandate of God for Israel's Advancement."

Christ Church, Woodbridge, now Bethany.

In the parish of Bethany, in the town of Woodbridge, Connecticut, many friends of Isaac Jones followed him into the Church in 1808. A parochial organization was formed under the title of Christ Church. A church was built, which was consecrated by Bishop Jarvis, September 19, 1810. Reuben Ives of Cheshire was the rector for many years. At a meeting held November 6, 1809, a vote was passed recommending Mr. Jones "as a person worthy and well qualified for a Gospel Minister in the Episcopal Church."

James Dana.

James, a son of Caleb and Phœbe (Chandler) Dana, was born at Cambridge, Massachusetts, May 11, 1735. He graduated from Harvard

College in 1753, and studied theology and literature at the University of Edinburgh. In 1758 he was invited by the Congregational Church and Society of Wallingford, Connecticut, to be their minister. James Dana had adopted the more liberal views known as "New Light," and was not acceptable to many of the older and more distinguished ministers of Connecticut. When the ordaining council was called there were protests against the theology of Mr. Dana, and a meeting of the Consociation of New Haven was held in connection with that of Hartford, which considered him unorthodox and decreed that the pastoral relation be dissolved. Mr. Dana had already been ordained, and the greater part of the society refused to acknowledge the authority of the Consociation. A building known as the Wells Meeting-house was built for those who agreed with the Consociation, and they were made a separate society by the name of Wells. The "Wallingford Controversy" was long a bone of contention, and many ministers and churches held no fellowship with Mr. Dana, until finally, in 1772, discussion of Mr. Dana and his doctrine ceased, and the Wallingford Church was received into communion again, and its pastor preached in the pulpits of those who had opposed him. His pastoral work endeared him to the people, and his sermons were noted for their intellectual depth and beauty of diction. He was a firm patriot, and sermons by him during the Revolution had a marked effect in encouraging those who were engaged in the conflict. In 1785 Mr. Dana's health made a colleague necessary, and James Noyes was ordained in May of that year. In 1789 James Dana, who had received the degree of doctor of divinity, removed to New Haven, where he became minister of the First Church, vacant by the death of Dr. Chauncey Whittlesey. At his installation, April 20, 1789, there was a discussion of theological questions between him and Dr. Jonathan Edwards, a son of the famous New England theologian, and himself noted for his knowledge of philosophy and theology. Dr. Dana won the high regard of all who knew him, and lived on friendly terms with his ministerial brethren. In 1804 he was compelled by severe illness to give up all work for some months. Moses Stuart, afterwards the well-known professor of Andover Theological Seminary, took his place. The young man was so successful that the Church wished him to become the colleague of the pastor. Upon his refusal to accept that position Dr. Dana was retired, without his consent, and Mr. Stuart installed; the actual dissolution between

Dr. Dana and the society being in December, 1805. Dr. Dana spent the remaining years of his life in quiet and in study. He died at New Haven, August 18, 1812, in the seventy-eighth year of his age. Dr. William B. Sprague says of him in his "Annals of the American Pulpit," volume i, page 569:

"When I entered Yale College in 1811, Dr. Dana was a regular attendant at the public service on the Sabbath, in the College chapel. I recollect him as the mere shadow of a man, tall, slender, and in his general appearance, more ghostly, than any human being I remember to have seen. He used to sit in the pulpit with Dr. Dwight, and I believe pretty uniformly took part in the Communion service. His prayers were remarkably solemn, reverential, and impressive. The only other public service I ever heard from him was the Charge at the ordination of Mr. Taylor, which was pertinent and excellent, and seemed almost as if he were speaking it from out of his grave. I had never but one interview with him, and my recollection of him then is that he was extremely bland and courteous."

Professor James L. Kingsley says on the same page:

"Dr. Dana, I always thought, had more talents than appeared from his publications. The circumstances in which he was early placed, led him to be cautious in his language; and habit so confirmed him in an indefinite style of writing, that his preaching ordinarily made but little impression on an audience. He sometimes preached in the College chapel;—and I have often remarked that, for the first third of his sermon, he would gain the attention of the students; for the second third, it would be difficult to say whether he retained it or not;—and for the last third, he would lose it entirely. His sermons had a plan; but a large part of his audience would scarcely perceive it, and were soon lost. Dr. Dana continued to write sermons as long as he preached. Old sermons he probably sometimes reproduced; but this he did seldom. For the sermons he had once delivered, — certainly for many of them, he seemed to care little. If the fire was failing, I have seen him, to restore it, use a sermon or sermons. If the time for tea had arrived, and the tea-kettle had not boiled, he would sometimes send a sermon into the kitchen, and perhaps with the remark, —'it will boil now.' He was the best *textuary* I have ever known. He would not only refer at once any text to its proper place, but if I asked what were the words in any book, chapter, and verse of the

Bible, he would generally answer correctly. When he had sold or given away his Concordance to a young clergyman, and some surprise was expressed at his doing it,—I remember he put a finger to his forehead, and said sportively,—'My best Concordance I have retained.'"

Among his publications are:

A Sermon on the death of John Hall, 1763
An Examination of Edwards on the Will. Two parts, 1770–73
An Election Sermon, 1779
A Sermon on the tragical exit of William Beadle, &c., 1782
Yale College subject to the General Assembly (anonymous), 1784
A Discourse on the death of President Stiles, 1795
A Thanksgiving Sermon, 1805
Sermons to Young People, 1806

John Foote.

John, a son of Captain John and Abigail (Frisbie) Foote, was born at North Branford, Connecticut, April 2, 1742. He graduated from Yale College in 1765. He studied theology with Samuel Hall of Cheshire. He was licensed to preach by the New Haven Association, May 27, 1766. He received an invitation to become minister of Mt. Carmel Congregational Church, but declined. In September, 1766, he was called as colleague to his old preceptor at Cheshire. At least one fourth of the congregation opposed him, some on the ground that Mr. Hall did not need a colleague, and others from dislike to the personal appearance of Mr. Foote and also to his doctrine. He was ordained by the New Haven Consociation, March 12, 1767. His career was marred by the bitter words and actions of those who had objected to his ordination. He soon succeeded to the pastorate. He died at Cheshire, August 30, 1813, in his seventy-second year. In November, 1767, Mr. Foote married Abigail, the youngest daughter of Samuel Hall, the pastor of Cheshire. They had nine children, five daughters and four sons. Mrs. Foote died November 19, 1788. He married for a second time, Eunice, a daughter of John and Abigail Hall, and a third cousin of his first wife. She died January 31, 1819, at the age of sixty-eight years. Three of his sons graduated from Yale College. His youngest son, Samuel Augustus, was representative in Congress in 1819, 1823, and 1833; speaker of the Connecticut Assembly in 1825 and 1826;

United States Senator from 1827 to 1833. It was the resolutions introduced by him in the course of a debate upon a protective tariff that led to the famous debate between Robert Young Hayne of South Carolina and Daniel Webster of Massachusetts. In 1834 he was elected governor of Connecticut. Governor Foote's son, Andrew Hull Foote, was an admiral in the United States Navy in the early years of the Civil War.

Reuben Ives.

Reuben, a son of Zachariah Ives, was born at Cheshire, Connecticut, October 26, 1762. He graduated from Yale College in 1786. He was made deacon by Bishop Seabury, September 21, 1786. During his diaconate he remained with the Bishop as assistant in St. James's Church, New London. He was ordained priest by Bishop Seabury, February 24, 1788, and at once took charge of St. Peter's Church, Cheshire. He gave one third of his time to Wallingford and North Haven. In 1795 St. Peter's was enlarged. He was a promoter and supporter of the Episcopal Academy. Dr. Beardsley, in his sermon at the reconsecration of St. Peter's Church, February 24, 1876, says on page 234:

"It is a good place to mention now that it was in this parish that early, if not the earliest, steps in Connecticut were taken to introduce the practice of chanting and singing of anthems,—steps which were met elsewhere at first with strong and very decided objections. Under the guidance of the rector, whose graceful memorial has been erected here to remind you of his fidelity and long-continued service, the young of the congregation were collected and trained in this species of sacred music; and soon the parts prescribed in the Prayer Book to be 'said or sung,' the anthems and doxologies, were loved as much, when musically rendered, as the metrical psalms and hymns."

Probably his intimacy with Dr. William Smith the younger, who was sometime principal of the academy, and who sought by his pen and works to introduce chanting in the American Church, was one reason why it was introduced at Cheshire.

After more than thirty years of hard work he resigned his parish, but retained his residence in Cheshire. He then gave his attention to various parishes in New Haven County, often bringing them to a state of high efficiency from a low and dying condition. He died at Cheshire, October 14, 1836, having nearly reached the age of seventy-four years.

SUSAN INGRAHAM

SUSANNA, or as she commonly called herself, Susan, was a daughter of the Hon. William and Mary (Brown) Greenleaf of Boston, Massachusetts. She married Captain Duncan Ingraham, Jr., of Boston, July 26, 1774. They spent some years of their married life abroad, principally in Holland. Upon their return they settled in Philadelphia. Previous to the year 1790 they removed to the new city of Hudson, New York. In 1795 Captain Ingraham purchased a farm near Poughkeepsie, which he named Greenvale. Both he and his wife were staunch Church people, and brought up their children devoutly. They were members of Christ Church, Poughkeepsie. Captain Ingraham died June 16, 1804, in the fifty-second year of his age. Mrs. Ingraham died February 24, 1832. She has the distinction of being the mother-in-law of Bishop Chase and the grandmother of Bishop Kip.

They had twelve children:

DUNCAN, born April 25, 1775. He married May 3, 1806, Mary E. De Costa, a daughter of the British consul at Calcutta, India. He died in that city, June 16, 1831. They had six children.

SUSAN (Sukey), born October 27, 1776; died October 14, 1777.

WILLIAM, born August 31, 1778; killed by Indians at Nootka Sound, December 25, 1802.

SUSAN COBURN, born May 4, 1780. She married March 23, 1816, Dr. Samuel Perry. She died at New Bedford, Massachusetts, September 29, 1841. They had two children.

JOHN, born March 14, 1782; died March 17, 1782.

SOPHIA MAY, born February 3, 1783, at Amsterdam, Holland. She married July 4, 1819, Philander Chase. She died in December, 1864. They had three children.

MARIA, born November 17, 1784. She married December 12, 1809, Leonard Kip. She died May 26, 1877, at Albany, New York. They had six children.

GEORGE, born September 1, 1786. He married April 16, 1821, Clarissa Parsons of Kingston, New York. He died May 17, 1830.

CHARLOTTE, born July 25, 1788. She married July 24, 1815, Colonel Edward Pope. She died April 4, 1865, at New Bedford, Massachusetts. They had three children.

HENRY E., born at Hudson, New York, November 31, 1790. He mar-

ried July 19, 1815, Content, a daughter of William Wilson. He died December 20, 1852.

Eliza, born June 13, 1793. She married December 28, 1824, J. N. Jansen. She died in 1869.

Frances Greenleaf, born August 26, 1796, at Poughkeepsie, New York. She married February 13, 1827, Dr. William Sparrow.

[From Susan Ingraham]

Revd Mr J. H. Hobart

Sir,

THE inclosed *originals* from the subjects I have been induced to offer for insertion in the Churchman's Magazine. Should they prove *acceptable* I have others on serious subjects that I will occasionally forward. If *not*, though the suppression might a little mortify it would not offend, as I should know to place the refusal to a just cause. They are the amusements of retirement & were never intended for the public eye & with real diffidence are now submitted, tho' the writer will be unknown.

Though personally a stranger to Mr Hobart I will not withhold my name, but subscribe myself with respect.

His sincere well wisher

& Obedt Servt.

Susan Ingraham

Poughe May 23d

Superscription:

Revd John Henry Hobart, New York.

Favd by

Mr Reade.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

John Reade.

For notice see Volume IV, page 474.

HOBART CORRESPONDENCE

[From James Chapman]

Perth Amboy June 11th 1810.

Dear Sir,

IT will be very agreable to me to exchange with you on the 1st Sunday after Trinity, as you have proposed. In my Church, morning service begins at about 11 O'Clock; afternoon service at about 3. I mention the hours of service so that you may make your arrangements as you find, will be most convenient. If the day should be rainy, you need not officiate in the afternoon; if you are desirous of returning home the same day. Mr. Bell desires that you will favor him with your company during your stay in Amboy. Mrs B. particularly requested me to ask you to bring Mrs Hobart with you. I hope that you will find it convenient to come here on Saturday, that you may have an opportunity of seeing some of my people and of conversing with them about Church affairs, &c. I trust that you will find your visit to this place, very pleasant.

I am very respectfully and sincerely, Yours &c

J. Chapman.

Superscription:

Rev. Dr. John H. Hobart No: 46 Greenwich Street New York

ANNOTATION

Andrew Bell.

Andrew, a son of John Bell, was born at Philadelphia, June 4, 1757. His father was formerly an officer in the British Army, but became a resident of Philadelphia before 1750. The son studied law under Cortland Skinner, attorney-general of the province. At the beginning of the Revolution he joined the British Army, and toward its close was one of the private secretaries of Sir Henry Clinton. After the war he made his home at Perth Amboy. He was a vestryman of St.

Peter's Church from 1787 to 1808, and warden from 1809 to 1842. In 1800–01 he was collector of customs for the port of Perth Amboy. From 1804 to 1842 he was surveyor-general of the board of proprietors of New Jersey. He was a delegate from St. Peter's Parish to the Diocesan Convention from 1797 to 1816, and its secretary for five terms. He was a member of the standing committee of the diocese for many years, and deputy from New Jersey at three sessions of the General Convention. He died June 4, 1843, having fully completed eighty-six years of earthly life. Upon his monument in the churchyard, near the south corner of the church, is this inscription:

ANDREW BELL—DIED JUNE 4, 1843. AGED 86 YEARS.

SUSANNA BELL, WIFE OF ANDREW BELL,
DIED JULY 19, 1847, AGED 92 YEARS.

The Hon. William Paterson says of him in the Reprints of the Journals of the Diocese of New Jersey, page 83: "He was a man of courtly appearance and manners, very affable and kind, and on that account a great favorite with young people, of sanguineous temperament and complexion, of average height, and inclined to corpulency; hospitable and fond of company, quick to anger, but without a particle of malice. He was methodical and bright in all business transactions, charitable, and more liberal to others than to himself, and died without enemies, leaving a goodly record, and inheritance. He became a thorough American and patriot in his political opinions, and an enthusiastic optimist as to the future of the Republic, voting three times for Andrew Jackson and twice for Martin Van Buren for President."

HOBART CORRESPONDENCE

[James Dewar Simons to Nathaniel Bowen]

Charleston 27th June 1810.

Dear Sir,

IT gave me very great pleasure to hear from you, by the arrival of Mr McCall. Your residence out of the City at this season must be very pleasant, as the heat in New York is nearly as great as the heat here. I very earnestly hope that you may find your situation in New York, in every respect more eligible than it was here. There can be no doubt, that your people will show you the greatest affection & respect, in many respects the climate is preferable, & in time the society will become [*torn*] interesting, as that you have left.

We have very little passing here that can interest you. Our "Protestant Episcopal Society for the advancement of Xity" has prospered beyond our utmost expectations. We adopted an Address & Constitution, a Copy of which I send you & printed 1000 copies for distribution through the City & State. We have already 200 Members nearly, & expect to have more. A subscription was opened in the Vestry room of St. Michael's after morning service on Sunday & 60 names were entered on the list. I have not seen so much spirit manifested in the Members of our Church, before. And from the information we have, the Country Parishes will cheerfully lend their aid. It may perhaps prove the means of reviving the attachment of the People to our Church. At any rate we shall have about $1500 pr an to apply to the objects of the institution. The Bible Society has likewise commenced its operation, but has not received equal encouragement. An Address prepared by Christopher was adopted by the Committee, in preference to the Addresses by Dr Furman & Mr Flinn. They were appointed to prepare an address, & each of them wrote, so we

had to ballot for the one we most approved of. When it is published you shall have a copy. There are found several who are opposed to the Bible Society, for fear of its occasioning a disturbance among the Negroes, & others think it is intended to aid the cause of faderalism. It w^{d} seem the Democrats fear the distribution of the Bible.

We have no domestic intelligence that will interest you. Among the deaths, is M^{rs} Humis. She died a week ago. No marriages, & every thing pretty much in Statu Quo. To one who has lived a length of time in any Society, almost every little occurrence becomes interesting, so that if I should pick up the news of the town for you, now & then, you must not find fault with me. Our friend Paul has undertaken D^{r} Dehon's duty, Christ^{r} & myself preaching alternately every afternoon at S^{t} Michael's.

I have just recovered from a severe attack of Nervous fever, & feel not a little worsted. You may congratulate yourself on having left the Country for fevers. In New York I trust, you will have no such unpleasant companions.

Harley with myself desire to be very affectionately remembered to M^{rs} Bowen. Your children I hope enjoy their health.

It will give me very sincere pleasure to hear from you.

Your's very sincerely

J. D. Simons.

Superscription:

Rev^{d} M^{r} Bowen New York

Favoured by

Tho^{s} Chiffello Esq^{r}

ANNOTATIONS

John McCall.

John, a son of John and Martha (Hext) McCall, was born at Charleston, South Carolina, March 20, 1741. The family were members of St. Philip's Church. A son, John A. McCall, was a well-known physician in Charleston.

The Protestant Episcopal Society for the Advancement of Christianity in South Carolina.

The first suggestion that a society was needed which would advance the interests of the Church in South Carolina is said to have been made by Nathaniel Bowen, when he was rector of St. Michael's Church, Charleston. Men like James Dewar Simons, Christopher Edwards Gadsden, Paul Trapier Gervais, Frederick Dalcho, Robert Hazlehurst, Thomas S. Grimké, Charles Kershaw, and others like-minded took it up, canvassed the city of Charleston and neighbouring parishes, and found that many were ready to join such an organization. A meeting of those interested was called in April, 1810, when officers were elected and a committee was appointed to prepare and circulate an address to the Churchmen of the State. This with the constitution was published in "The Churchman's Magazine" for May and June, 1810, on page 208 and following pages.

It was prefaced with a few words of commendation and an extract from the letter of Mr. Simons to Dr. Bowen. This passage from the address is of interest:

"The 'pure and undefiled religion' of the gospel is the most valuable gift which the Almighty has bestowed upon the inhabitants of the earth. This religion Episcopalians enjoy in all its perfection; and they cannot be too thankful to its adorable author for the sound faith, the useful and happily combined orders of ministry, and the rational, decent, holy forms of worship with which their Church is distinguished. But it is a very important part of that beneficence, which every man owes to his fellow-men, and a highly becoming expression of that gratitude, which every Christian owes peculiarly to God, to extend, as far as he is able, the enjoyment of the religious advantages with which he himself is blessed. Actuated by this sentiment were the members of the venerable society, to whose pious and benevolent exertions many of

the Churches in this country owed their origin; and under whose patronage they advanced to maturity, and became parents of others; many of which are now flourishing, though some are fallen asleep. The same benevolent principle is, in our age, giving birth to many societies, which propose to themselves similar objects, however diversified their modes of operation. Amidst the convulsions, strifes and carnage, for which the age is distinguished, it is the pleasantest relief which the mind of the Christian, and, may we not say, of the philanthropist, can find, to turn from the scenes of contending warriors, and confused noise, and behold the mild spirit of the religion of the Redeemer exciting his disciples to establish institutions, and amply endow them, for informing the minds, alleviating the miseries, increasing the virtues, and promoting the salvation of the children of men. Upon these institutions the eye rests with delight. They are as sun-beams, breaking here and there through the dark and portentous clouds which hang over the world. Around them will be found the softest light, with which the future historian will relieve the shades of the pages on which he shall exhibit the events of our day. While it is thus delightful to behold the operations of Christian benevolence for the promotion of faith, and virtue, and happiness among mankind, shall the members of our Church be cold or inactive, when they have, in the increasing population of the state, the difficulty of procuring Clergymen, and the melancholy decay of several once flourishing Churches, such powerful incitements to generous exertions?"

The address is dated Charleston, June 4, 1810, and is signed by Theodore Dehon, chairman, James Dewar Simons, Paul Trapier Gervais, Christopher E. Gadsden, William Doughty, John Ball, Robert Dewar, Charles Kershaw, and Robert Hazlehurst.

The object of the society is declared by the constitution to be "the promotion of Christian knowledge, learning and piety in this State."

Its affairs were to be managed by a board of trustees, consisting of a president, corresponding secretary, recording secretary, and twelve others. The duties of the board are thus defined in a further article of the constitution, on page 212 of the same issue:

"The Board of Trustees shall meet at the least four times a year, and as much oftener as the interests of the Society shall require. It shall be the duty of the President to direct the recording Secretary to notify the members of the board of the time and place of every

meeting. They shall have the care of the Society's funds and other property. They shall have power, according to their discretion, and as the funds of the Society will allow, to distribute copies of the Bible, the Book of Common Prayer, useful religious tracts, and other works of approved reputation—to send forth missionaries to those places where there is ground for the expectation, that their labours will be successful in spreading the truths, and cultivating the virtues of the gospel—to take by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained up for the ministry of the Church, and see that they be properly educated for the sacred office—and, in general, to adopt such measures, and carry them into effect, as in their best judgment they shall deem good and practicable, for the accomplishment of the purposes of the Society. In the absence of the President, the Vice-President shall preside at the board; and in the absence of both, a Chairman pro tempore shall be appointed by the members present."

The society went actively to work under the guidance of Dr. Dehon and Mr. Simons. When Dr. Dehon became Bishop of the diocese he found in the Advancement Society a very efficient aid in his plans for reviving the Church in South Carolina. In the report of the society presented January 6, 1821, it is stated that in the eleven years of its existence, it had distributed two hundred Bibles, one thousand and sixty-four prayer books, three hundred copies of Porteus's "Evidences," four hundred and twenty-three copies of Nelson's "Christian Sacrifice," and seven thousand four hundred and ninety-one tracts.

It gives this detail of its missionary work during the year:

"It having been ascertained, that a Parish had been organized and incorporated before the Revolution, in the northern part of the State, near the North-Carolina line, by the name of *St. David's Parish*, the Board felt it their duty, to procure, early in the year, a Clergyman to visit that Parish, as their Missionary; to investigate its actual state and circumstances, and, if possible, re-organize it. The Rev. Mr. Fowler was accordingly induced to undertake the mission, and officiate at Chatham for one year; provision being made for his expenses, according to the best ability of the Board. The report of Mr. Fowler gives the result thus far of his enterprise, and affords encouragement to hope, that it has not been undertaken in vain. He represents that Vestrymen and Wardens were duly elected at Easter: that the build-

ing, which is ascertained and admitted to have been erected for the uses of the Protestant Episcopal Church, will, by the voluntary subscription of individuals, be repaired, and that a Clergyman stationed there, might soon happily restore, in the minds of the people, the knowledge and love of the Church, which have now for so long a season been absent from them. He further represents the people, among whom no minister of the Episcopal Church had been, since the revolution, as attentive to the service of the Church, and seeming, by the seriousness and propriety with which they partook in it, to wish to catch its spirit. He thinks they are disposed to follow the counsel and pastoral instruction of any prudent and pious minister, who might be induced to take the charge of them upon him. Mr. Fowler's term of arduous service at Chatham having expired, the Board are desirous to employ another Clergyman, on the same mission, whenever a suitable person, willing to undertake this duty, can be procured.

"The Rev. Mr. Folker was engaged in March last, to visit as a Missionary of the Society, the villages of Pendleton and Greenville and the parts adjacent. He performed a Missionary tour of six weeks, satisfactorily to the Board, and reported favourably of the prospect of the establishment of congregations at the two above named places. Within a few weeks, the Rev. Mr. Dickinson, having been approved by the Board, in consequence of his producing to the Ecclesiastical Authority of the Diocess, ample Canonical testimonials from the Eastern Diocess, has been appointed the Society's Missionary for a season, at those places and the South-Carolina Armoury; at each of which, as appeared by regular official information, transmitted to the Bishop, congregations had been formed, by means of Mr. Dickinson's labours, as early as in June last."

What was done in 1820 has been done faithfully ever since, as need required. The society is now in its second century, but still vigorous and active.

The Charleston Bible Society.

No particulars concerning this organization are available.

Christopher Edwards Gadsden.

"Christopher" was Christopher Edwards Gadsden. At this time he had recently returned from Virginia, where on April 14, 1810, he had

been ordained priest in Bruton Parish Church by Bishop Richard Channing Moore. A sketch of Bishop Gadsden will precede his letter of March 21, 1822.

Richard Furman.

Richard Furman was born at Esopus, New York, in 1755. When he was very young his father removed to the high hills of Santee in South Carolina, where he pursued profitably his profession as a surveyor. He was also the prothonotary for the section of the state in which he lived. The young Richard was carefully brought up, and was instructed thoroughly by his father in the common English branches, mathematics, and especially grounded in the English version of the Holy Scriptures. At an early age he gave indications of his regard for religion, and as he grew up began to fit himself for the holy ministry. The family were conscientious members of a Baptist Church. At the age of eighteen Mr. Furman was allowed to preach by the Baptist Association of the state. He soon showed his intellectual force and ardent piety. The spiritual destitution of that part of South Carolina was pitiable. He found a warm welcome wherever he went, and established many congregations of the Baptist faith and order.

His work was interrupted by the invasion of South Carolina by the British Army, which made it unsafe for patriots and compelled many churches to be closed. Mr. Furman was an ardent American, and took every possible occasion to uphold and plead the cause of the former colonists. During the Revolution he lived with his family in North Carolina and Virginia, preaching every Sunday, and attracting many of the prominent men of Virginia by his eloquence. He returned to his former home at Statesburg, South Carolina, when the British left the state, and was received with much respect and affection.

In 1787 he became pastor of the Baptist Church of Charleston. In this position he attained great eminence, and took an influential part in public affairs. He was a member of the Constitutional Convention of South Carolina in 1790. He was the chosen orator of the Society of the Cincinnati upon the death of Washington, and his voice was heard at many meetings for civic and social purposes. Under him the growth of the congregation was rapid. He was president of the first Baptist Convention for the United States, held in 1814. He died August 25, 1825, at the age of seventy years.

His friend, Dr. William B. Johnson of Edgefield, South Carolina, says of him in Sprague's "Annals," volume vi, page 163:

"As a Christian, the bearing of Dr. Furman was pre-eminently that of a man of God, who set the Lord always before him, ordering his conversation aright, and acting under the solemn conviction,—'*Thou God seest me.*' The religion of this good and great man was truly a spiritual, practical religion, under whose influence he was careful to maintain good works, thus letting his light shine before others with no false or doubtful lustre. Indeed, so eminent was he for exemplary piety and holy living, that the whole city held him in veneration. The ungodly stood abashed in his sight, and the profligate carefully hid his iniquities from his view. A member of a bacchanalian party once said to his fellows in debauch,—'Suppose Rev. Mr.——should enter the room, would you be restrained?' 'No,' was the reply. The names of other ministers of the city were mentioned, with the like inquiry, and with the like negative. Last of all, Dr. Furman's name was mentioned in the same way, when the universal exclamation was—'Yes, *Dr. Furman* would restrain us—we could not stand *his* presence.' It was no unfrequent remark that, if good works could save a man, the good works of Dr. Furman would assuredly secure *him* admission into Heaven."

Dr. Furman published:

Rewards of Grace conferred on Christ's Faithful People: A Sermon delivered in Charleston, on occasion of the death of the Rev. Oliver Hart, 1796

An Oration, delivered at the Charleston Orphan House before the Intendant and Wardens of the city, the Board of Commissioners, and a large Assembly of the Benefactors of the Institution, 1796

Humble Submission to Divine Sovereignty, the Duty of a Bereaved Nation: A Sermon commemorative of General Washington, 1800

A Sermon on the death of the Rev. Edmund Botsford, 1819

Andrew Flinn.

Andrew Flinn was born in Maryland in 1773. When he was only a year old his parents removed to Mecklenburg County, North Carolina. His father died when he was twelve years old, leaving his mother with six small children, and little money or other resources for

their support or education. By much hard work she was able to give to each a fair education and see them well placed in life. Andrew showed when young that his mind was of a superior character. Friends encouraged him to study and promised him their aid. He pursued a course in the classics, science, and mathematics under the direction of Dr. James Hall. He entered the University of North Carolina, where he maintained a high standing, and graduated in 1799.

He then commenced his theological preparation for the ministry under the supervision of the Presbytery of Orange, and was licensed to preach in 1800. For some months he was at Hillsborough, where his ability and eloquence were recognized. In January, 1803, he was called to Fayetteville as a supply, but the congregation was so much pleased with him that he was duly called, ordained, and installed as pastor. By his firmness he corrected the practice which had prevailed of administering baptism in private, and in April, 1804, the first public baptism of children took place.

The double duty of minister and teacher — for he was obliged to open a school to maintain himself — broke down his health, and in the fall of 1805 he went to Camden, South Carolina, where he organized and built up a large Presbyterian Church. He then went to Williamsburg District and revived the Churches at Bethel and Indiantown. Upon a visit to Charleston he preached in the Scotch Presbyterian Church several times. His manner and matter were well chosen, and the eloquence with which he adorned them was so attractive that his hearers determined he must remain in the city. A subscription was commenced, and a new church was built in the upper part of the city at a cost of one hundred thousand dollars. While it was building Dr. Flinn gathered a congregation, which met in a vacant Methodist Church. It was duly incorporated as a Presbyterian Church. The new edifice was opened, and Dr. Flinn was installed April 4, 1811. His reputation grew rapidly, and he became widely known both in the North and South, and his parish had a rapid and healthy growth. In 1812 he was moderator of the General Assembly of the Presbyterian Church. He died February 24, 1820, in the forty-eighth year of his age.

Dr. Flinn married Martha Henrietta Walker. They had one daughter, who married the Rev. John Dickson. Mrs. Flinn died in 1808. He married for his second wife, Mrs. Eliza Grimball, the widow of John Grimball, by whom he had no children. His friend, Dr. A. W.

Leland of the Columbia Theological Seminary, says of him in Sprague's "Annals," volume iv, page 277:

"In his personal appearance Dr. Flinn was both attractive and commanding in a high degree. Dignity and mildness characterized his whole deportment. Though rather below the ordinary height, his presence always commanded profound respect. His voice, his manner and countenance, were most pleasing and persuasive. Probably his powerful eloquence in the pulpit hardly produced more salutary impressions, than the kindness of his manner, and the charm of his social intercourse.

"As a preacher, he was distinguished by earnestness, solemnity, and pathos. He maintained and vindicated the doctrines of grace with singular boldness and ability. He was thoroughly a Presbyterian of the old school. The all-absorbing object of his ministry was to awaken the consciences of men, and lead them to the Saviour. The Cross and the Judgement Seat were ever prominently presented. In his pastoral labours, in private lectures and prayer meetings, his whole heart was evidently engaged to save the souls committed to his charge. Hence, as might be expected, the attachment of his flock was most devoted; while his affection for them was manifested, not only by his untiring labours to promote their spiritual good, but by a prompt rejection of several overtures to induce his removal to most advantageous situations.

"In his attendance upon the judicatories of the Church, Dr. Flinn was faithful and exemplary. Whether he was found in the General Assembly, or the meetings of Synods and Presbyteries, his personal influence, his judicious counsels, and his glowing zeal, were always highly appreciated.

"I may say with confidence that Dr. Flinn was exceedingly endeared to all who were brought near to him. He was a most sincere and faithful friend, and would always be on the alert to serve you by any means in his power. In his relations to the community, he was benevolent, public spirited and actively useful,—making it evident to all that he had learned to live not for himself alone. He was particularly distinguished for his liberality and zealous advocacy in sustaining all the benevolent institutions of the Church."

Dr. Flinn published:

A Sermon occasioned by the death of the Hon. Judge Wilds, de-

livered by the Desire of the Gentlemen of the Bar of Charleston, 1810

A Sermon preached at the Dedication of the Second Presbyterian Church, Charleston, 1811

A Sermon commemorative of the Rev. Dr. Keith, 1814

Mrs. Humis.

The printed records of St. Michael's Church and St. Philip's Church do not contain the name of this lady.

Paul Trapier Gervais.

"Paul" was Paul Trapier Gervais. A sketch of him is given in Volume V, page 293.

Theodore Dehon.

For notice see Volume V, page 535.

Harleston Simons.

"Harley" was Harleston, the wife of James Dewar Simons. See sketch of her husband, Volume V, page 363.

Margaret Bowen.

Nathaniel Bowen married Margaret, a daughter of John Blake of Charleston, in 1805. They had ten children, of whom only four survived the father.

Nathaniel Bowen.

For sketch see Volume V, page 542.

Thomas Chiffelo.

Dr. Henry Chiffelo was for many years pastor of the French Huguenot Church in Charleston. It is probable that Thomas was his son.

JOSEPH JACKSON

[From Joseph Jackson]

Bethlehem, Sund. Morning.

My dear Friend,

I SEIZE a few moments of this blessed morn to inform you where & how I am. I arrived here yesterday about four o'clock; &, thank God, am better in a degree. The lime-stone water agrees with my health, as the strangeness & pleasantness of every thing here delights my mind. The view from the Church & the steeple, after what had gratified me within the sacred edifice itself, was surprizing & even exhilarating & transporting to a disposition so formed & habituated as mine. A particular description I need not give to *you* who have seen & enjoyed the whole. This afternoon I expect, reluctantly to proceed on my way; & if I am able to sit to a pen a few minutes, you will hear of me.

The water at Schooley's Mountains was refreshing, &, I conceived, beneficial to me; but the wild scenery of the place must I think be nearly as efficacious to a stranger as the quality of the water. As a fountain, it is nothing to the chalybeate in my neighbour. The gas must be lost from the feebleness of the stream. What is more to the purpose, & more congenial to the hour, the fraternal union which appears here, from a company of *brethren dwelling together at unity*, is salutary to me above most things. It is even already more ravishing than the many exquisite prospects which I have enjoyed upon this route agreeably to what you told me. How extremely did I miss it, in not coming up this way at first! If I am spared to visit my friend at Short-Hills again, I shall surprize him by suddenly appearing from behind the mountains.

You will see by the change of ink, where I was interrupted

by a visit from my Moravian guide; who called to accompany me to Church. Most affectionately, J. J.

P.S. M^r^ Smith begs his respects to you.

Monday, 2 o'clock, P.M.

I am now at Sellars's Tavern; upon the German Town road about 13 miles from Philad^a^; which I hope to reach to-night. I wait here for dinner, to enjoy a favorite glass of lime-stone. The heat has been excessive; but still, thank God, I am able to travel—though with difficulty. The prospect of reaching my poor parish in time, & retrospect upon what I have enjoyed upon this route—of your kind choosing, contribute jointly to support me. One remark I cannot suppress, in writing to *you*, that the Moravians, from what I have observed, are rather intent upon a *popular* line of conduct & an *accommodating* language, than remarkable for a just appreciation of that Episc^l^ Order which they hold pre-eminently above many of those denominations who w^d^ no doubt be glad to reduce them to a level with themselves. The Bishop was absent, & I saw the officiating minister of the day only in company with others: so that I could have no *particular* conversation. You may be able, from a nearer & completer acquaintance with them, to say whether I am right.

Dinner is on the table & waiting: therefore, adieu for the present. With kind remembrance requested to M^rs^ H. I am, Rev. & very dear Sir, your truly

affectionate friend

JOS. JACKSON

Superscription:

THE REV^D^ D^R^ HOBART, City of New-York.

Endorsement:

J. JACKSON. 1810.*

* The letter is undated, but from the endorsement we know it was written in 1810, and as the visit to Bethlehem was probably in the summer, the letter is placed among the July letters of 1810. ED.

ANNOTATIONS

Bethlehem, Pennsylvania.

This town is on the Lehigh River, five miles east of Allentown and fifty-five miles north of Philadelphia. It was founded in 1740 by members of the Unitas Fratrum, otherwise known as Moravians, and was the parent settlement in America. Here they established schools for boys and girls. They lived in strict seclusion from the world, but from this centre sent forth missionaries to the Indians, whose work was greatly blessed. The schools have educated many who afterwards became distinguished.

Schooley's Mountain.

The village of Schooley's Mountain is in Washington township, Morris County, New Jersey, and eighteen miles from Morristown. The mountain belongs to the ridge on the western border of Morris County, which forms a part of the Blue Ridge Mountain range. Its elevation above the sea level is twelve hundred and sixty-eight feet. It derives its name from a family who once owned a large portion of it. For more than a hundred years it has been the summer home for many from New York, Philadelphia, and other cities.

Thomas F. Gordon gives this description of the spring on page 234 of his "Gazetteer of New Jersey:"

"The spring is, in strictness, a rill which issues from a perpendicular rock, having an eastern exposure, between 40 and 50 feet above the level of a brook, which gurgles over the stones, and foams down the rocks in the channels beneath. A small wooden trough is adapted to the fissure, so as to convey the water to a platform where the visitors assemble, and to the structure containing the baths. The temperature of the water is 56° F., being 6° warmer than the spring water nearest the summit. The fountain emits about 30 gallons per hour; which quantity does not vary with any change of season or weather. The water, like other chalybeates, leaves a deposit of oxidized iron as it flows, which discolours the troughs, baths, and even the drinking vessels. The bare taste and appearance shows that it is a chalybeate; and it is strongly characterized by the peculiar astringency and savour of ferruginous impregnations. Though remarkably

clear when first taken, the water becomes turbid upon standing for some time in the open air, and after a long interval, an iridescent pellicle forms on its surface. Ochre and other indications of iron are dispersed extensively through the surrounding rocks and soil. Iron ore is so plentiful in the vicinity that furnaces are worked, both in the eastern and western district of the chain, and much of the ore is magnetic. Grey limestone is found at the base of the hills and along the valleys."

Mr. Smith.

Unless Mr. Smith is a son of Robert Smith of Philadelphia, there are no particulars available concerning him. A list of the children of Robert and Rebecca (Hobart [Potts]) Smith is given in Volume II, page 119.

Sellers' Tavern.

The Editor is indebted to William Ives Rutter, Jr., the secretary of the Church Historical Society, for the following particulars:

Sellers' Tavern was situated on the Bethlehem turnpike, about twelve miles northwest of Doylestown, in Bucks County. It was established in the latter part of the eighteenth century by Samuel Sellers, who kept it for many years. It became a place of considerable importance, for the Bethlehem pike was one of the great highways and a thoroughfare for passengers and goods between the Lehigh region and Philadelphia. In 1799 the troops sent to quell the John Fries rebellion rendezvoused there. In 1820 the post-office, "Sellers' Tavern," was established, and Thomas Sellers was appointed postmaster. This name was retained until 1866, when it was changed to Sellersville, which is the present appellation, the village having grown up around the tavern.

CHARLES STEWART

CHARLES, the fifth son of the Earl of Galloway, was born at Galloway House, Wigtonshire, Scotland, April 13, 1775. He was educated at home by private tutors until he entered the University of Oxford. He graduated in 1799, and was made a fellow of All Souls' College. Upon his ordination in 1799 he was presented to the living of Orton Longueville and Botolph Bridge, near Peterborough. It had been his intention to become a missionary in India after a few years of work in England. While his plans were in abeyance, he attended a meeting of the Venerable Society, where he heard such a doleful account of the work in Canada that he offered himself to the Society and was gladly accepted. He was stationed at St. Armand, where three clergymen had laboured without any result in the seven years from 1800 to 1807.

Upon his arrival at the little village in October, 1807, the landlord of the inn told him that not very long before a preacher had come to settle there, who after a very short time found the people so wicked and abandoned that he would not remain, and left in despair. "Then," said Mr. Stewart, "this is the very place for *me;* here I am needed; and by God's grace here I will remain, and trust to Him, in whose hand are the hearts of all people, for success."

His first service was held at the inn, with a small attendance. But his evident sincerity, his hearty sympathy with them, his plain and direct manner of speech won upon the people until the congregation became too large for the inn, and the school-house was secured. Mr. Stewart found that his influence over the community was increasing, and soon he projected the building of a church, which was approved. The congregation gave according to its ability, and Mr. Stewart solicited money from friends in England and in other parts of Canada. In 1809 a church was built in the eastern part of the mission, which soon had a congregation of a thousand persons. The communicants increased from six to forty-four, and sixty persons were confirmed in 1809. His work comprised a large territory, and on some of his missionary tours he held a service almost every day in different settlements. In 1811 a large church was built and opened in the western part of the mission. These two churches were the only provision made for the religious needs of a population of forty thousand persons. When in

1815 he finally took his proposed journey to England, he spent nearly two years there pleading the cause of Canada, and secured from his friends a fund of twenty-three hundred pounds, with which assistance was given in building twenty-four churches in the poorer settlements. Upon his return in 1817 he secured a capable missionary for St. Armand, and removed to Hatley in the eastern portion of the Eastern Township. There conditions were even more forlorn than at St. Armand. On the part of the missionary there was the same persistence and quiet, effective work as before. Bishop Mountain made a visitation of Hatley in 1819, and thus reports to the Venerable Society the conditions under which Mr. Stewart laboured, as given in Pascoe's "Two Hundred Years of the S. P. G.," page 145:

"I found him in occupation of a small garret in a wooden house, reached by a sort of ladder, or something between that and a staircase: here he had one room in which were his little open bed, his books and his writing table—everything of the plainest possible kind. The farmer's family, who lived below, boarded him and his servant. Soon after my arrival I was seized with an illness, and he immediately gave me up his room and made shift for himself in some other part of the house, how I know not. And here, buried in the woods, and looking out upon the dreary landscape of snow—some thousands of miles away from all his connexions, many of whom were among the highest nobility of Britain—this simple and single-hearted man, very far from strong in bodily health, was labouring to build up the Church of God and advance the cause of Christ among a population, who were yet to be moulded to anything approaching to order, uniformity or settled habit of any kind in religion—utter strangers to the Church of England, with I believe the exception of a single family, and not participants in the great majority of instances of either of the Sacraments of the Christian religion."

It is understood that at this time Dr. Stewart and his servant were living on a dollar a day, and he had limited his personal expenses to two hundred and fifty pounds a year that he might give the rest of his income, four hundred pounds, "to public and private beneficial purposes."

In 1819 he was made visiting missionary for the Diocese of Quebec. In the course of this work he went throughout Upper and Lower Canada, organized many new parishes, built churches, and obtained

missionaries for them. It was a position which would tax severely the strength and endurance of any one now, but in those primitive days, when the roads were few and bad, the discomfort and fatigue were greatly increased. Bishop Mountain, who had been a faithful pioneer Bishop, died June 16, 1825. Dr. Stewart was nominated as his successor, and was consecrated January 1, 1826, at Lambeth, by Charles Manners Sutton, Archbishop of Canterbury, assisted by Bishops Howley, Van Mildert, and Bloomfield.

Bishop Stewart now stood in a new relation to his brethren who had previously given him their love and esteem. The ten years of his episcopate were years in which the Church in Canada increased rapidly. The Bishop was the chief missionary, and under him peace, contentment, and quietness prevailed. He died at London, England, July 13, 1837, in the sixty-second year of his age. Henry J. Morgan, in his "Sketches of Celebrated Canadians," says of him on page 256: "Bred as the son of the Earl of Galloway, in all the wealth and luxury that appertain to a scion of a noble house, brought up amidst all the temptations and hazards which beset the path of the young and noble, in their progress through college and the university, (and he might have aspired to the highest places in the many worldly enjoyments held forth to the sons of the aristocratic families of England), he passed through the two first ordeals unscathed; and pure and spotless in character, through no worldly motives except to do good to his fellow creatures, he entered the ministry as a meek servant and instrument of God. With such purposes in view he came to this country, and endured direst privations as a missionary, passing from one place to another in the depth of winter, without perhaps, (in those days, many years ago), a prospect of a shelter for his head, or a bed for his wearied body; and, even when raised to the high and important office as head of the church of this province, when age and sickness had crept upon him, he continued in the good work, going from one place to another, never wearied, never heedful of his own health, but all intent on the welfare of his flock and people; until finally, a not very strong constitution was undermined, and death closed his earthly labors. Beyond doubt he has met with his reward, for seldom did mortal ever strive, work, suffer and endure more in the service of his Divine Master than did the zealous and upright Bishop Stewart."

[From Charles Stewart]

St Armand Lower Canada
July 19. 1810.

Reverend Sir,

THOUGH I am not personally acquainted with you I take the liberty of troubling you with a Letter. I lately became acquainted with Miss Aspinwall at Montreal, & on my informing her of my earnest desire to procure a Clergyman or Candidate for Orders from the United States she recommended me to apply to you. She was so good as to say she would speak to you on the subject, but as it may be some time before she can have an opportunity of seeing you I venture to write to you without delay.

With a sincere desire of promoting the Gospel to the greatest extent in my power I sailed from England in August 1807, & I have been in St Armand constantly since October 1807. For many good reasons, of a public nature chiefly, it is my intention to go to England for a twelve month as soon as I can get a substitute to do my Duty here in my absence. God Almighty has blessed my exertions here, so that I have two large congregations. I have got one Church built, & another is building. Therefore I can not think of leaving them without a Shepherd. Foreseeing that I should return to England I have been endeavouring for nearly two years to get a Clergyman from thence & you will be surprised (for I am) to hear that I must not expect success there. My terms are the salary which I receive for my Duty here, namely, £150 Sterling a year, & if necessary I might be induced to make a small addition to this.

If you could assist me in procuring a Person to take my Charge in my absence you would confer a great favor on me

& advantage to the Church by supplying such a help. A Candidate for Orders, properly qualified, would be preferred by the Bishop, & he should not be younger than two & twenty years & a half. I am not absolutely certain on these two last points, but nearly so. The Bishop fully approves of my intentions, & whenever I return from England will be happy to provide for the Clergyman who takes my situation in my absence. He is in great want of Clergymen, for various applications have been made to him. The usual salary is £150 Sterling, but in a few places it is more. The Rev^{d} C. Cotton is placed about twelve miles to the North of where I live, & I should hope on my return that my Assistant might be placed a good many miles East of this where a Clergyman is very much wanted. The Seignoury of S^{t} Armand is bounded on the South by Vermont, & on the west by Missiskoui Bay, Lake Champlain. It is only four miles wide, but 18 long. Several Inhabitants of Sheldon, Vermont, are Members of my Church, & I have preached there, & administered the Sacraments.

The Rev^{d} A. Brunson of Manchester writes me that a Convention will be holden at Fairfield, 22 miles from here, on the first Wednesday in September next. I hope it will be in my power to attend it. Whenever I go to England I shall endeavour to sail from New York. Therefore I hope to have the pleasure of waiting on you in the course of next Spring or Summer, or sooner. Perhaps I should wish to sail even in Winter, but certainly, if I may so speak, next Summer. I ought however to say that with regard to the event of all these things I faithfully trust in Providence. I hope you may be an instrument in his hands of serving me & the Church here as well as where you are.

I had the pleasure some time ago of reading the Essays on

the Church published by you: & I sent them to my Diocesan the Bishop of Lincoln, for I have been Rector of a small Living in England ever since the year 1799. I shall only add that I saw Miss Aspinwall set out from Montreal for Quebec with M^rs^ Wolsey & the rest of the Party on the 3^rd^ of July: and that I am with great respect

Rev^d^ Sir

Your humble Servant

C STEWART.

My Address is the Hon^ble^ & Rev^d^ C. Stewart Huntsburgh Vermont.

Superscription:

THE REVEREND D^R^ HOBART

Assistant Minister of Trinity Church New York.

ANNOTATIONS

Emily Phillips Aspinwall.

Emily Phillips was a daughter of John Aspinwall, the junior partner in the firm of Gilbert & John Aspinwall. Their counting-house was at No. 186 Queen Street. They were large importers and wholesale jobbers of dry goods. They also sold on commission for foreign houses, and bought domestic goods for foreign account. They owned several ships. He afterward formed a partnership with his brother-in-law, Gardner G. Howland, under the name of Howland & Aspinwall. It became one of the best known shipping firms in the city. Miss Aspinwall married Edward John, a son of Muirson Woolsey.

Jacob Mountain.

Jacob Mountain was born at Thwaite Hall, Norfolk, England, in 1750. He was educated at Wyndham grammar school and Caius College, Cambridge. Upon his ordination he was appointed to St. Andrew's Church, Norwich, and after holding various preferments,

was consecrated the first Bishop of Quebec in 1793. He died June 16, 1825. His son, George Jehoshaphat Mountain, was Bishop of Quebec from 1850 to 1863.

Charles Caleb Cotton.

Charles Caleb Cotton was made deacon by the Bishop of Lincoln, Dr. George Pretyman, and ordained priest by the Bishop of Quebec, Dr. Jacob Mountain. He was appointed by the Venerable Society to the charge of St. Armand and Dunham, Canada, in 1804, and served until 1807. He was relieved of the care of St. Armand by the arrival of the Hon. and Rev. Charles Stewart. He continued in charge of Dunham until his death in 1848, having served as missionary forty-four years.

Abraham Bronson.

For sketch see page 388.

Sir George Pretyman Tomline.

George, a son of George Pretyman, who was a tradesman in Bury St. Edmunds, was born in that town, October 9, 1750. He entered the University of Cambridge, and was a student at Pembroke Hall. In 1772 he graduated as a senior wrangler and the first of Smith's Classics. In the following year he was made a fellow and public tutor of Pembroke Hall. He also became private tutor to William Pitt the younger. In 1782 he was appointed rector of Corwin, Merionethshire. He was made a prebend of Westminster in 1784, and in 1785 rector of Sudbourn cum Offord. When William Pitt was made First Lord of the Treasury in 1784, he selected his former tutor as private secretary. The Prime Minister used his influence for the promotion of Dr. Pretyman, and in 1787 gave him the Bishopric of Lincoln and the Deanery of St. Paul's, London. He was consecrated at Lambeth, March 11, 1787, by John Moore, Archbishop of Canterbury; William Ashburnham, Bishop of Chichester; Shute Barrington, Bishop of Salisbury; and Beilby Porteus, Bishop of Chester.

In 1803 Bishop Pretyman assumed the name of Tomline in order to inherit an estate. Upon the death of Dr. John Randolph in 1813, he refused the see of London, but when the see of Winchester was made vacant in 1820 by the death of the Hon. Brownlow North, Bishop

Tomline accepted it. He died November 14, 1827. Bishop Tomline published, in addition to several important charges:

Elements of Christian Theology, 1799. 14th edition. Edited by H. Stebbing, D.D. 1843

Exposition of the XXXIX Articles. Edited by R. B. Paul. Oxford, 1835

Refutation of Calvinism. 1811

Memoirs of the Life of Pitt. 1821

In a note to his poem, "Pursuits of Literature," Thomas James Mathias says of Bishop Tomline:

"He is a man of great learning, discernment and ability; his writings are in my opinion, distinguished by singular temper and moderation, by accuracy and a clear perception of the subject which he is treating, and by a zeal according to knowledge."

Abby (Howland) Woolsey.

Abby, a sister of George Gardner and Samuel S. Howland, married George Muirson Woolsey in 1797. Mr. Woolsey was a son of Benjamin Woolsey, a successful merchant of New York. George Woolsey became a prominent shipping merchant, and was largely interested in sugar refining, with his brother, William Walter Woolsey. Mrs. Woolsey died in London in 1833. Among their children were Charles, born in 1802, who was lost on the Lexington, which burned on the shore of Long Island, January 13, 1840, and Edward John, who married Miss Aspinwall.

Hobart's Essays on the Subject of Episcopacy.

These were most likely the Essays to which Mr. Stewart alluded. For notice see Volume V, page 165.

Huntsburgh.

According to Zadock Thompson's "History of Vermont," Franklin, at present a post town in the north part of Franklin County, was granted October 24, 1787, and chartered to Jonathan Hunt and his associates March 19, 1789, by the name of Huntsburgh.

DANIEL BARBER

DANIEL BARBER was born at Simsbury, Connecticut, October 2, 1756. He was made deacon by the Rt. Rev. Dr. Seabury in Christ Church, Middletown, October 29, 1786. He had previously been acting as lay reader in Vermont. After his ordination he officiated at Manchester, Sandgate, and other places in Vermont. In 1794 he removed to the eastern part of the state, where he preached in many places, and in April, 1795, was elected rector of Union Church, Claremont, New Hampshire. He also continued to visit towns on the Vermont side of the Connecticut River. It was a plan of his to join together parishes on the eastern side of the Connecticut River in Vermont and those in New Hampshire into a district. When the matter was brought before the General Convention in 1801, it was determined that they should put themselves under the jurisdiction of a Bishop of one of the neighbouring states until a Bishop should be duly consecrated and settled in those states. Daniel Barber was a man fertile in expedients, a missionary ready to endure any hardships, and one who advanced the interests of the Church wherever he went.

In 1818 he followed his son, Virgil Horace Barber, into the Roman Catholic Communion. He was sent as missionary to Vermont, and is said to have formed the first Roman Catholic congregations in that state. He spent his last days in a monastery at Georgetown, District of Columbia. He died at St. Inigoes, Maryland, in 1834.

[FROM DANIEL BARBER]

Claremont Newhampshire August 2nd 1810.

REVD AND DEAR SIR,

THE Election of a Bishop for the four Eastern States took a different turn from my Calculation when I wrote you. Individuals and Churches often have different views and wishes to be accomplished, as well as local Prejudices which nothing can Remove. Mr Griswold was the only Man in which all parties (or nearly all) could be united, and I am in much doubt

should he not accept (as is probable he will not) we shall find it nearly impossible to Elect another, the true spirit of Episcopacy is dying among us. A Clergyman told me that to have a Bishop was a matter of total indifference with him, as he had always Baptised without sponsors, his people needed not to be confirmed. I was astonished at his Doctrine. Whilst the Beast and the fals Prophet are every where awake and alive to their Object. The constitution we adopted for these four states you have doubtless seen. I hope it may be productive of salutary Effects, and that shortly the Churches here may Rise & shine.

My People are much engaged to have John Chickleys short and Easy Method with the Deists, together with his arguments for Episcopacy Reprinted. I have thought it might be more useful to Common Readers if the Stile was modernized and the arguments Rendered more easy and familiar. If you, or Dr Bowden would undertake it the thing would be Compleat. I wish you to make it a serious subject and send us the Conditions of its publications. I think I can procure you a handsome number of subscribers. If you and Dr Bowden cannot assist in it, we shall attempt to Print it in its present state, there is a Man in my Parish who has proposed to print it at his own Expense. I wish you to write me on this subject as soon as possible for many are engaged about the work going on.

the following wish to be subscribers for the Churchmans Magazines.

Doctr Trask, Windsor Vermont.
Solomon Hubbard Claremont N. H.

I wish you to be so good as to furnish me with the correct history account of the Church of England under the Reign of Elisabeth and particularly the Proof or Certainty of Arch-Bishop Parkers Consecration. I have Read Robersons Englands

Reformation, & also heard the Objections of the Roman Catholic Clergy. Indeed I want "more light," I hope and wish to hear from you shortly, and believe me to be your friend and Brother

DANIEL BARBER

REV.D D.R HOBART

Superscription:
REV.D JOHN H. HOBART D.D. Trinity Church City of New York.

ANNOTATIONS

Alexander Viets Griswold.

For sketch see Volume V, page 526.

John Checkley.

John Checkley was born in Boston, Massachusetts, in 1680. He was a pupil in the Latin School under its famous master, Ezekiel Cheever. He completed his collegiate course at Oxford, after which he travelled on the Continent. After his return to Boston he published, in 1723, "A Modest Proof of the Order and Government settled by Christ and His Apostles in the Church," which aroused much anger against him on the part of the ministers and people of Massachusetts. It had a wide circulation, and caused some to follow Samuel Johnson and Dr. Cutler into the Church. His republication in 1723 of Rev. Charles Leslie's "Short and Easy Method with the Deists," a book that had for more than twenty years been standard, brought upon him not only abuse, but also an action for libel, as he had added to the treatise a short tract upon Episcopacy. The trial was famous in New England history. The jury were uncertain whether any writing in favour of Episcopacy were libellous or not, and declared him guilty if it were. The court decided that it was, and on November 27, 1724, decreed a fine of fifty pounds. When Mr. Checkley went to England in 1728 to seek holy orders, he republished his pamphlet. Even then the malice of the New England Puritans pursued him and poisoned the mind of the Bishop of London against him by false assertions of his want of learning. But still,

although he did not obtain his desire, he persisted, in the meantime doing all a layman could to advance true religion. In 1739 he once more went to England, and although there were unkind attestations against him, was ordained, and on his return became the minister of King's Chapel, Providence. His burning zeal made him a good parish priest. He died October 14, 1742, in his sixty-second year. He was a true and unselfish champion of the Church. In 1715 he married a sister of Dr. Ebenezer Miller, missionary at Braintree, Massachusetts. They had two children: John, who graduated at Harvard in 1738, and then pursued a theological course with his father. He went to England, was ordained, and appointed to Newark, New Jersey, but died in England of small-pox; and Rebecca, who married Henry Paget, an Irish gentleman.

John Bowden.

For sketch see page 270.

Nahum Trask.

The town of Windsor was granted to several proprietors by Governor Benning Wentworth, July 6, 1761. It was settled before 1771, and the town organized in 1772. Nahum Trask was among the earlier settlers, and was included in the tax list of 1786. He became a practising physician of high repute. He was one of the founders of the State Medical Society, organized November 6, 1813.

Solomon Hubbard.

While several Hubbard families were in Claremont soon after its settlement in 1764, and some were connected with Union Church from the time it was organized as a parish in 1772, the name of Solomon Hubbard is not found in any available records of that parish. In Orvil J. Wait's "History of Claremont," published in 1895 by the town, is this allusion to him, on page 181: "On the old road to Newport a mile and a half east of the village is the Solomon Hubbard farm."

William Robertson.

Mr. Barber refers to the second book of Robertson's "History of Charles the Fifth."

BOWDEN TO MOORE

[John Bowden to Benjamin Moore]

Cheshire Aug^{t} 8th 1810.

R^{T} Rev^{D} & D^{R} Sir,

THIS will be handed to you by M^{r} Isaac Jones, the congregational minister of whom you have heard me speak. He goes to N. Y. with, what I have no doubt, you will think sufficient testimonials to character, soundness of principle &c. I hope no untoward circumstance will occur, either to prevent or delay his ordination. He was at the expence of a passage to the city while you were absent; &, poor man; he cannot well bear it. He has a wife & child, which renders it necessary for him to be settled as soon as possible. Perhaps Catskil or Duanesboro' might do. Or perhaps it would do to attach him to M^{r} Nash. I mention M^{r} Nash in preference to M^{r} Baldwin or Phelps, because several of M^{r} Jones' Woodbridge acquaintance have moved into Otsego county; & if as a missionary he could have 100£ pr an. & could obtain another hundred from the people, he would be contented. He is said to be a pretty good scholar, to have a pleasing voice, & to be above the ordinary rank of speakers. But when you hear him you will be better able to appreciate his talents.

Alive as I am to every thing that would in the slightest degree be disreputable to the Ch, I am perfectly satisfied after minute inquiry, that M^{r} Jones will be a useful man: & therefore I heartily join my testimony with that of the standing committee in favor of the man's character & principles.

Will you be so good, by M^{r} J. on his return, to let me know what you think of him, in every thing that will come under your observation; & where, you think, he may be most usefully employed.

The day after I left N Y. I found my family in good health.
With respects to M^rs^ Moore & family
I am
with much regard
your friend & h^ble^ Serv^t^
JOHN BOWDEN.

Superscription:
RIGHT REV^D^ BISHOP MOORE Vesey Street New York.

ANNOTATIONS

Isaac Jones.
For notice see page 413.

St. Luke's Church, Catskill.
For notice see Volume IV, page 294.

Christ Church, Duanesburgh.
For notice see Volume II, page 437.

Daniel Nash.
For sketch see Volume III, page 110.

Amos Glover Baldwin.
For sketch see Volume V, page 233.

Davenport Phelps.
For sketch see Volume III, page 3.

Charity Moore.
For mention see Volume II, page 237.

DANIEL NASH

[From Daniel Nash]

Exeter, Otsego County, August 18. 1810,

Rev and Dear Sir,

I WROTE to you immediately after I received your kind Letter by Mr Jones and sent by a Gentleman who resides about Twenty miles from this—after some Weeks I saw him and he told me that he called at your house, but you was absent with Mrs Hobart from the City, he brought the Letter back. That Letter would have explained to you how and why Mr Martin was introduced by me to Mr Warner, who, I supposed was in good standing in the Church—but never did I imagine he would push himself forward to be introduced to you or to the Bishop—What he did, he performed without any solicitation on my part and I certainly cannot be accountable for his conduct—I can hardly account for his attachment to me—I have only used the same civility towards him as I do to every one—but as far as I have information he speaks of me in the most exalted manner—truly I do not admire such warm attachments—yet I must make some allowance for him considering the Nation to which he belongs and the hard usage he meets with from the Predestinarians—And to you, my Dear Brother, I have nothing to send, only words of acknowledgment for your goodness—You request me to make known my situation and you do it in a manner as tho' you did not approve of my being silent on the subject—You certainly know that the less needy are those who most frequently complain—I had no demand on you—why then should I trouble you? I have carefully endeavoured to bring my mind to my situation—in this way I have enjoyed happiness—if I did otherwise how could I exhort my People to be content in whatever station they are placed? I think on our Divine Master, he had no

where to lay his head—what have I merited? why should I complain? Indeed I feel as tho' it was wrong in me—and in the general way I am perfectly careless about worldly matters, untill necessity calls my attention—Do you know my difficult station? do you know my fatigues—my arduous labours? you cannot know them—you have no adequate conception—did I pay attention to the World I never could accomplish them —Why I am not better provided for by my People—is in some Degree because the most of them have felt determined to have me remove from the Place where I now reside—I have informed them of the decision of the Bishop and I hope they will assist me in building the next Season. While Mrs. Nash was able to labour I felt but little concern—but as soon as she grew infirm my situation was much altered for the worse. The Bishop undoubtedly has given you some idea of this County—tho' he would not have found me so well provided for things even decent in my house had it not been for the very seasonable supply which you sent me and for which I return you many thanks—Mrs. Nash desires you to present her Respects to Mrs. Hobart with her hearty acknowledgment for her kindness. The Lord willing, I shall see you at the Convention—when I shall discourse on many subjects relative to the Church. With much esteem

I am your obliged friend

DANIEL NASH.

Superscription:

REV. JOHN H. HOBART D.D. NEW YORK.

ANNOTATIONS

Isaac Jones.

For notice see page 413.

Solomon Martin.

Solomon Martin, Daniel Bissell, Guido L. Bissell, and Gurdon Huntington were among the pioneers in the settlement of Unadilla, Otsego County. Some persons were there as early as 1790. In 1796 Solomon Martin purchased Lot 96, containing one hundred and fifty acres, for which he paid one hundred and fifty-one pounds and five shillings. He was one of the most enterprising men in the village, bought land in large quantities, had a large sawmill, kept a general store, and for twenty years did a profitable business. He was active in village, county, and state affairs, and served as sheriff of Otsego County from 1802 to 1806. He was a member of the New York legislature for two terms. He was a parishioner and generous supporter of St. Matthew's Church. He died in 1816, and was buried in St. Matthew's Church-yard. General Martin married Susan Colt of Catskill, in 1796. They had four sons, Edward, William, Benjamin, and Robert. The family home was on the main street, on the site of the house recently occupied by Marvin Sweet, which was built and occupied by Norman H. Adams, rector of St. Matthew's Church. His name is perpetuated in Martin Brook, which flows through the village.

George Warner.

For notice see Volume IV, page 269.

Olive Nash.

For notice see Volume IV, page 541.

BENJAMIN TREDWELL ONDERDONK

BENJAMIN TREDWELL, a son of Dr. John and Deborah (Ustick) Onderdonk, was born in New York City, July 15, 1791. The family had been long settled near Hempstead on Long Island. Dr. Onderdonk was a well-known physician, and a vestryman of Trinity Church from 1801 to 1832. His son Benjamin was carefully educated under his supervision, and graduated from Columbia College in 1809. He then became a member of the Theological Society under the direction of Dr. Hobart, his fellow members being young men who afterwards attained distinction in the Church. He was made deacon by Bishop Hobart in St. Paul's Chapel, New York City, August 2, 1812. He at once commenced to officiate in Trinity Parish, under the direction of the Bishop, and occasionally elsewhere. He was appointed an assistant minister of Trinity Church, Newark, New Jersey, July 26, 1815. Mr. Onderdonk did faithfully the work assigned him. He had great executive ability, and in 1816 was made secretary of the Convention of the diocese. He was also a member of the standing committee, and served on the boards of many societies and on important committees.

He soon held a very confidential position with the Bishop, and had a firm grasp of the condition of every parish in the diocese. His advice on constitutional and canonical questions was always sound, and was generally followed by Bishop Hobart.

In 1817 Mr. Onderdonk was made secretary of the House of Bishops. From 1821 to 1829 he was a deputy to the General Convention. Upon the opening of the reorganized General Theological Seminary in New York City in 1822, he was made professor of the nature, ministry, and polity of the Church.

Upon the death of Bishop Hobart in September, 1830, Dr. Onderdonk was elected as his successor by the Convention of the diocese, Friday, October 8, 1830. It is said that Bishop Hobart expressed his opinion that Dr. Onderdonk was best qualified of all the clergy in the diocese for the episcopate. A few votes were cast for Dr. Wainwright of Grace Church, and for Dr. Anthon of St. Stephen's Church.

Dr. Onderdonk was consecrated in St. John's Chapel, New York City, Friday, November 26, 1830. Morning Prayer was said by Dr. Lyell of Christ Church, the Lessons being read by Dr. Milnor of St. George's

Church. The consecrator was the venerable Presiding Bishop, Dr. White, assisted by Dr. Henry Ustick Onderdonk, Assistant Bishop of Pennsylvania, and Dr. Thomas Church Brownell, Bishop of Connecticut. The sermon was preached by the Bishop of Connecticut from Colossians iv. 17. Dr. Onderdonk's episcopate was marked by great attention to the establishment of new parishes where needed, and the sustaining of the older missionary work in the central and western part of the state. Under his auspices the New York City Mission was organized. He was careful to ascertain the needs of the clergy, and to provide for them as far as possible. His visitations were frequent, even in the more remote parts of the state. So great was the growth of the towns and cities in western New York, and so prompt had been the Church to form parishes where needed, that only two years after his consecration the question of a division of the diocese was discussed, and in 1834 the Bishop introduced the topic into his Convention address. A committee was appointed, and after the passage of a permissive canon by the General Convention of 1838, the Diocese of Western New York was organized. While the sphere of his labours was narrowed, the Bishop found no reduction of work, for there was then activity in every part of the diocese. Bishop Onderdonk had the full confidence of his clergy, and with them carried out the plans of Bishop Hobart. When the Oxford Movement commenced, with its tracts and treatises upon the Church doctrine and practice almost forgotten in England, no surprise at the doctrine set forth was expressed in New York and Connecticut, for it had been the recognized teaching of those dioceses. When the tracts were attacked by the party known as Evangelical, Bishop Onderdonk defended them in his sermons, addresses, and charges. This brought upon him denunciation and abuse. At length the culmination came, when the Bishop of New York, overruling the protest made by Dr. Henry Anthon and Dr. Hugh Smith, during the service in St. Stephen's Church, New York City, Sunday, July 2, 1843, admitted Arthur Carey with other graduates of the General Theological Seminary to the holy order of deacon. They accused Mr. Carey of holding "things contrary to the doctrine of the Protestant Episcopal Church in the United States and in close alliance with the errors of the Church of Rome." The Bishop made a brief statement that the accusation had been fully investigated by him, and a special examination held by six of the most learned, worthiest, and wisest of the presbyters of the

diocese, and no just cause was found for rejecting the application of the candidate, "and, therefore, *all* these persons being found meet to be ordered, are commended to the prayers of the Congregation."

A fierce and bitter assault was made upon Bishop Onderdonk in newspapers, pamphlets, clerical meetings, and private gatherings. The issue was sharply drawn between the upholders and the opponents of the "Oxford Tracts." The Bishop retained the confidence of the greater portion of the diocese, as was shown in the Convention of 1843, when resolutions of censure were introduced which were rejected by a vote of one hundred and one to eighteen. Among the defenders of the Bishop's course was Dr. Stephen Higginson Tyng, then rector of the Church of the Epiphany, Philadelphia, afterward rector of St. George's Church, New York City.

Rumours which had been circulated in various parts of the diocese were discussed at Philadelphia during the session of the General Convention in October, 1844. Under the provisions of a new canon for the trial of a Bishop passed at that Convention, known as Canon III of 1844, a presentment of Bishop Onderdonk was made by Bishop Meade of Virginia, Bishop Otey of Tennessee, and Bishop Elliott of Georgia to the Presiding Bishop, Dr. Chase, of Illinois, charging him with "being guilty of immorality and impurity in the several specifications hereinafter more particularly set forth." Bishop Chase then summoned the Court of Bishops to meet in the Sunday-School room of St. John's Chapel in the city of New York, Tuesday, December 10, 1844. The Bishop of Maryland was elected clerk of the court, and appointed as his assistant Anthony Ten Broeck, "a presbyter of the Diocese of New Jersey." The presenters had as counsel the Hon. Hiram Ketchum of New York City, and the Hon. David B. Ogden appeared for the respondent. The sessions were daily and many witnesses were examined.

On Thursday, January 2, 1845, the Court of Bishops proceeded to vote on the eight specifications in the presentment, when eleven Bishops declared Bishop Onderdonk guilty and six declared him not guilty. The formal judgement was reduced to writing and signed by a majority of the Bishops. The respondent was then summoned and made a brief general denial of "all impure or unchaste intention." He closed with these words:

"Thus much, Rt. Rev. Fathers and Brethren, I have thought that

I might say, consistently with Christian humility, and due respect for the decision of a majority of your Court. To enter into a consideration of the evidence on which this decision is founded, and of the influences which in my humble, though perhaps too partial judgment, have combined to produce it, would be neither respectful to you, nor consistent with the canonical privilege which is now awarded to me. On these points, therefore, I am *at present* silent, as in duty bound, and am content to wait with meekness the sentence which you are about to pronounce. That I look forward to this sentence with deep anxiety, I do not affect to disguise. But believe me, Rt. Rev. Fathers and Brethren, my anxiety is not solely for myself; but also for the Church, and for this Court. As respects me, your decision is final for this world, and your power supreme. But, brethren, solemnly protesting as I have protested, and do now protest, before Almighty God and this Court, my entire innocence of all impurity, unchasteness, or immorality, in the acts laid to my charge, and confiding, as I firmly do, in the justice of Almighty God, and the honest judgment of His Church, I of course believe that an unjust sentence of this Court will neither be ratified in Heaven, nor sustained on earth, after the light of reason and truth shall have dispelled, as it surely will dispel, the mists of prejudice and passion. That the sentence which my right reverend brethren are now to pronounce on the most unworthy of their number may not alienate from our body the confidence of the Church, and plunge her into irretrievable distraction, may God, of his infinite mercy, grant through Jesus Christ." [*Trial of the Rt. Rev. Benjamin T. Onderdonk*, 1845, *p.* 261.]

The Bishops then read their opinions and gave their votes. On the first scrutiny, eight Bishops voted for deposition, three for suspension, and six for admonition. On the second scrutiny, seven Bishops voted for deposition, six for suspension, and four for admonition. On the third scrutiny, eight voted for deposition and nine for suspension. The six who declared the Bishop of New York not guilty acceded to suspension in order to ward off deposition.

This sentence was then drawn up and adopted by the court:

The Court of Bishops of the Protestant Episcopal Church, convened under the authority of Canon III of 1844, of the General Convention of said Church, for the trial of the Presentment of the Rt. Rev. Ben-

jamin Tredwell Onderdonk, Bishop of the Diocese of New York, by the Rt. Rev. William Meade, Bishop of the Diocese of Virginia ; the Rt. Rev. James Hervey Otey, Bishop of the Diocese of Tennessee ; and the Rt. Rev. Stephen Elliott, jun., Bishop of the Diocese of Georgia, upon certain charges and specifications in said Presentment set forth ; having fully heard the allegations and testimony of the parties, and deliberately considered the same, and a majority of the said Court having declared that in their opinion the accused is guilty of certain of the charges and specifications contained in the Presentment, — which declaration of a majority of the Court has been reduced to writing, and signed by those who assented thereto, and has been pronounced in the presence of the parties ; and the Court having proceeded, after hearing the accused, to pass sentence upon the accused in conformity with the provision of the said Canon, and having determined that the penalty to be affixed and pronounced in said case shall be that of *suspension*.

It is hereby *ordered* and *declared*, that the sentence of this Court upon the Respondent is *suspension* from the office of a Bishop in the Church of God, and from all the functions of the sacred ministry, — and this Court do hereby solemnly *pronounce* and *declare* that the Right Rev. Benjamin Tredwell Onderdonk is suspended from all exercise of his Episcopal and ministerial functions — and do order that the notice of this sentence required by said Canon be communicated by the Presiding Bishop, under his hand and seal, to the Ecclesiastical authority of every Diocese of this Church.

PHILANDER CHASE,
Senior Bishop and President of the Court of Bishops.

(SEAL) Given under my hand and seal, this third day of January, A.D. 1845, in the city New York.

[*Trial of the Rt. Rev. Benjamin T. Onderdonk*, 1845, *p.* 329.]

The sentence was received with widespread indignation by many, and dissatisfaction by those who had thought Bishop Onderdonk would be degraded.

Many pamphlets were issued both by friends and opponents. Bishop Onderdonk printed a statement in which he examined the charges made, and the manner in which the material on which they were based was obtained. Bishop Meade replied in a counter-statement. The col-

umns of "The Churchman" and "The Protestant Churchman" were long filled with editorials and letters on the subject. In 1847 a critical examination of the evidence was made in a series of pamphlets entitled "The Voice of Truth," in which the credibility of the witnesses was impeached, and the peril to the Church of the Canon which allowed any three Bishops to bring to trial a brother Bishop was noted. During the sessions of the General Convention in 1847 an effort was made for the restoration of the Bishop of New York, but without avail. In 1859, at the request of the Diocese of New York, by a clerical vote of one hundred and forty-seven to nineteen and a lay vote of seventy-five to forty-six, a final attempt was made for remission of the sentence, which failed in the House of Bishops by a small majority. Bishop Onderdonk lived in retirement for more than sixteen years. He continued in lay communion, attending the services at the Church of the Annunciation, of which his friend, Dr. Samuel Seabury, was then rector. To the day of his death he received his salary as the Bishop of New York. He died at his home in New York City, April 30, 1861, in the seventieth year of his age and forty-ninth of his ministry.

The funeral was held on Tuesday, May 7, from Trinity Church, New York City. This graphic account appeared in "The Church Journal" for May 8, 1861, on page 125 of volume ix. It was written by Dr. John Henry Hopkins, the editor:

"On Tuesday afternoon, two hours before the time appointed for the funeral, Trinity Church began to be filled; and no church building in the city would have contained all those who tried to gain admittance. An hundred of the clergy in surplices (besides at least as many more in gowns or citizens' dress) entered the great door at 3 o'clock, and stood on either side of the whole length of the middle alley. Through this double line, the surpliced choristers, officiating clergy, and the Bishops of New York, Western New York, and New Jersey, moved down to the door to meet the Body, which as they returned was borne after them, on men's shoulders. It was covered with a purple pall in which was wrought a white cross; the pall being the same that covered the late Bishop Doane on his last journey from Riverside to St. Mary's churchyard. Over the pall were a cross, a crown, and a mitre, all wreathed with the most exquisite and fragrant flowers. Twelve pall-bearers accompanied the Body, among whom,

besides Bishop Southgate, were many of the oldest and most venerable Presbyters of the Diocese, as well as several of the younger clergy. After the mourners had passed, the double line of surpliced clergy closed in and moved on, followed by the other clergy, and the Students of the General Theological Seminary, and representatives of other Church Institutions, the procession being closed by the children of Trinity School. The Altar and reredos were all in black, as was also the Episcopal chair, which stood empty throughout the service. The whole of the chancel furniture, the lectern, and the pulpit, were draped in black, the gloom being relieved by the candelabra of many wax lights on either side, and one group of lights also on the altar. For nearly an hour the sky had been overcast by clouds, and some rain had fallen: but as the procession entered the church, the Bishop of Western New York saying the opening sentences, the clouds began to clear away. The sanctuary and choir, so dark with their drapery of black, were now filled up with rank on rank of snowy surplices; and when the bearers let down their sacred burden in the choir, the sunlight burst forth clear and strong, pouring its full flood of purple and crimson and golden light through the stained glass windows upon the Dead in the centre of the choir; thence overflowing it bathed all the pavement underneath; and soon silently stole downwards towards the pall-bearers, painting their sable robes with splendid hues, and kindling their hoary locks into silver and gold; and by and bye moving further, with broader slant, until it diffused itself among the multitudes of the great congregation.

"Meanwhile the voices of the full double choir have begun the anthem, 'Lord, let me know my end,' which was sung solemnly and slowly. The lesson was read by the Rev. Dr. Higbee; after which, by request, the Rev. Dr. Vinton read the following preamble and Resolutions, unanimously adopted by the Standing Committee of the Diocese on Friday last:

"'WHEREAS, On Tuesday, the 30th day of April, it pleased Almighty God, in His wise providence, to remove from this earthly scene of trial the canonical head of our Diocese, the Rt. Rev. Benjamin Tredwell Onderdonk, D.D., Bishop of New York, it becomes the duty of the Standing Committee to enter on their minutes an appropriate record of the same; therefore

"'*Resolved*, That such entry now be made with the following ex-

pression of their feelings. Long withdrawn from his official duties under a judicial sentence, believed by many to be of doubtful validity, —that of indefinite suspension,—Bishop Onderdonk has been known to the Church for more than sixteen years only through the medium of private intercourse, in the bosom of his family, and in the deep retirement of an humble and saddened spirit. By nature full of affection, kindness, and courtesy,—graces which failed him not through all his trials,—he had yet to learn in the hard school of adversity the still higher virtues of forgiveness, patience, submission, and resignation; seeking in the shades of retirement, and in the faithful discharge of the duties that yet remained to him as a man and a Christian, that peace of mind which the world cannot give; closing, as he has now done, a long and chequered life in the comfort and support of an humble, penitent, and thankful faith.

"'The Standing Committee would further record, that during their long official intercourse with Bishop Onderdonk in his active Episcopate, through a period of more than fourteen years, they ever found him the courteous gentleman, the learned canonist, the judicious counsellor, the firm, untiring administrator of the concerns of this great Diocese, which for more than seven years of his Episcopate, comprehended the whole State of New York.

"'Under these convictions and feelings this entry is now made; and a copy of the same is directed to be sent to his bereaved family with the deep sympathies of this Committee.'

"Dr. Vinton also read the Resolutions passed at the meeting of Clergy and laity in Trinity Church on Monday (given above), and the Resolutions adopted by the Faculty of the General Theological Seminary, which appear in another column. Dr. Vinton then, in a few brief words, narrated the substance of his last interview with Bishop Onderdonk, shortly before his death, when, at his own request, a portion of the Office for the Visitation of the Sick was used. In answer to the question 'whether he repented him truly of his sins,' the dying Bishop did most humbly and truly testify his penitence for all his sins, known and unknown: adding, however, with deep and earnest feeling, 'OF THE CHARGES UPON WHICH I HAVE BEEN CONDEMNED, MY CONSCIENCE ACQUITS ME, AS IN THE SIGHT OF GOD.'

"The 201st Hymn was then sung, always a favorite with the departed Bishop, and of which the lines—

'These through fiery trials trod,
These from great affliction came!'

—were felt to be singularly appropriate.

"The sermon was preached by the Rev. Dr. Seabury, and there would have been a manifest inappropriateness in its being preached by any one else. He chose for his text the words of our Lord concerning S. John the Baptist, 'He was a burning and a shining light: and ye were willing, for a season, to rejoice in his light.' We shall attempt no analysis of this able and admirable discourse. Immediately after the services were concluded, it was unanimously requested for publication by the Bishops and clergy present, and we will not forestall the reading of that full account of the earlier life of the Bishop, and the incidents of his ministerial and Episcopal career up to the time when, in the height of his powers, his reputation, and his usefulness, he was '*buried alive:*' nor that much more winning and edifying picture of his patience under nearly seventeen years of punishment, cheered only by a hope which, when it died, left him nothing on earth to live for. The preacher from his childhood had known the Bishop, and in the strongest language bore testimony to his moral purity, declaring that during all that intimate friendship of almost a whole lifetime, he had never known that Bishop to utter anything that he should have been unwilling the angels of God should hear, or that he would wish unsaid at the Day of Judgment. In answer to the concluding prayer of the Preacher that we might all have grace through Jesus Christ our Lord, to follow after the patience, forgiveness, and humility of him who was now gone, there was heard, over all the congregation, a solemn and deep *Amen*."

Bishop Onderdonk married a daughter of the Rev. Henry Moscrop. He had a large family. One of his sons, Henry M. Onderdonk, was for some years a publisher in New York City.

In "The Church Journal" for May 1, 1861, on page 117 of volume ix, there appeared an appreciative notice, from which this brief extract is made:

"Dear, good old man! Hundreds, aye, thousands, from all parts of the Diocese will soon stand sadly around his clay-cold form, in the church where for so many years he has worshipped in hope; and their hearts will burn within them to think that the thick cloud was not permitted to lift, nor even one brief gush of sunshine was let in to lighten

the evening of his days. But it is vain to wish now for earthly sunshine as any blessing to one who has passed from all sorrows and darkness here, — even through the valley and shadow of death, — to the sevenfold light of that heavenly City that needeth no sun to enlighten it, for 'the Lord God and the Lamb are the light thereof.'"

The New York Bible and Common Prayer Book Society placed upon their records this minute:

"The death of the Right Reverend Father in God, Benjamin Tredwell Onderdonk, D.D., the Bishop of this Diocese and the President of this Society, and Chairman of its Board of Managers, being announced as having taken place at his residence in this city on the 30th of April, 1861, since the last meeting of this Board, the following *notitiae* of the late Right Reverend Prelate's connection with this Society were ordered to be entered on the minutes of this Board as a testimony of affectionate respect for the deceased.

"'This Society was organized in the year A.D. 1809, composed of Clergy and Laity. By its Constitution the Board of Managers consisted of nine Laymen and all the Clergy of the Church residing in the city of New York.

"'Immediately after his ordination in 1812 we find him at his seat in the Board of Managers, and the next year he took an active part in having the children of the Free Schools in the City whose parents were Churchmen furnished sittings in the different Churches and supplied with Prayer Books.

"'He continued his labours in the Board as a Manager until the annual meeting of the Society on the Feast of St. Matthew in 1816, when he was elected Secretary, the duties of which he continued to punctually discharge until, on the demise of Bishop Hobart, he was consecrated Bishop of the Diocese of New York in November, 1830, when he became the President of the Society and Chairman of its Board of Managers *ex officio*, from which time he presided at all the Annual meetings of the Society and of its Board of Managers as a matter of conscience and of duty up to the day that the sentence of suspension was inflicted upon him by the House of Bishops in January, 1845, from which time he as modestly and conscientiously refrained from exercising the duties of either office. But during the long years of his involuntary retirement from his cherished fields of labour, up to the day he was taken from us, he continued to evince the liveliest interest in the Society's behalf.

"'And whereas it has pleased the Great Head of the Church to take to Himself our late Right Reverend Father in God and our President, therefore be it

"'Resolved by this Board, That in humble submission to the mysterious Providence, which during the last half of his Episcopate caused our late President "through fiery trials to tread," and has now removed him from our midst to his reward in Paradise:—this Board cannot refrain recording on its minutes their acknowledgment of the faithful and eminent services rendered this Society from the commencement of his connection with it; and their afflictive sense of the loss which it, in common with the other interests in the Church has sustained in the death of the illustrious deceased; and also their unfeigned union in the numerous demonstrations and well deserved tributes of respect and affection which have already been paid to his memory in this Diocese and in the Diocese of Western New York, his former charge, to his distinguished talent and zeal as a Christian Bishop:—to the exemplary urbanity of his deportment:—to the uniform firmness and integrity of his character:—to his unobtrusive piety and meekness; and to his crowning glory, his patient and uncomplaining sufferings as a CONFESSOR and MARTYR "for Christ his body's sake."'" [*A Century of Achievement. The History of the New York Bible and Common Prayer Book Society for One Hundred Years, by Lowndes, p.* 678.]

In his "History of Trinity Church," published in 1847, on page 313, Dr. Berrian says:

"The deep humiliation to which he has since been reduced, and the obloquy, the scorn, and contempt with which he has been loaded, will not prevent me from exhibiting him as he was in the estimation of his friends and in his relations to this Parish.

"I had been at that time in habits of the closest and dearest intimacy with him for thirty years. I became acquainted with him at College in early life, he was my fellow student in Divinity, and as soon as he was ordained, he was associated with me in the same Parish, from opening manhood till he had considerably passed the period of middle age. From our common duties and our mutual regard, we were brought into constant intercourse with each other, so that all his infirmities and faults, as well as his virtues and graces, were laid open before me.

"In his very youth he was grave, sedate and thoughtful, to a degree which is seldom seen; correct in his principles; pure in heart,

and unspotted in life. In his academic pursuits and in his preparation for the ministry, he was so unwearied in his diligence and so laudable in his ambition as to have distinguished himself greatly in both. And when he at length entered upon the exercise of his office, it was with such a devout temper of mind, such a conscientious view of his duties, and such a fixed determination to discharge them as within the range of my observation, at least, has never been surpassed. These duties, in the very outset of his course in this extensive Parish, were exceedingly heavy. But he never shrunk from any labour, he never tired in his own work, nor hesitated in an emergency to help his brethren.

"He had at once the physical strength which enabled him to bear the utmost degree of labour, and the ready will to perform it with cheerfulness.

"But he was not only indefatigable in the performance of his public duties, but most assiduous and faithful as a pastor, going about continually doing good, and especially among the sick and the needy, the afflicted and distressed.

"This pastoral attention to the members of the Parish, was a duty to which I had always attached the greatest importance myself, and which, according to my ability, I had endeavoured to discharge. I was constantly among the people, where he was held in the utmost respect and affection, and where, until several years after his entrance into the Episcopate, the breath of reproach had never reached him."

In his "Episcopate in America," published in 1895, Bishop William Stevens Perry says, on page 55:

"A bulky octavo records the 'Trial of Bishop B. T. Onderdonk.' With the scores of other pamphlets called out by this proceeding, there will be preserved for all time to come the story of one of the most painful chapters of the annals of the American Church. Reviewed after the lapse of fifty years, a sober judgment will possibly question the wisdom of the court's decision, and believe that party differences (though quite unintentionally) hindered the more charitable construction of acts and purposes deemed at the time conclusive of guilt. Certainly, if a holy and humble walk during the long years of his suspension, and consistent and unwavering protestations of innocence of conscious sin, are to enter into our consideration, Onderdonk may be regarded as sinned against, even if sinning."

[From Benjamin Tredwell Onderdonk]

N. Y. August 31. 1810.

Rev. Sir.

THE unfavourableness of the weather prevented my leaving the city last saturday. I expect to do it this evening. My return by Wednesday morning is very improbable. I thought it my duty to state this lest you should calculate on my attendance that morning; & remain, Rev. Sir

gratefully & respectfully
your's
Benjamin Tredwell Onderdonk

Rev. Dr. Hobart

Superscription:
Rev. Dr. Hobart
Present.

JAMES ABERCROMBIE

[From James Abercrombie]

Dr & Rev. Sir, Philda Septr 11th 1810

I AM requested by Mrs Barbara Lee to obtain a certificate of her marriage which was celebrated in N. York on the 17th or 21st of April 1799, at the house of Mr Michael Little, in Pine Street. Her husband's name is Joseph Lee. She was married at the early age of 14, by Dr Moore, (she thinks) but having just arrived from France where she was educated in a Convent, she was entirely unacquainted with the language, & is not sure that the clergyman's name was Moore. I have baptized two of her children. The reason of her wishing for a certificate is, that being separated from her husband on account of his habitual intemperance, & consequent ill-treatment of her, a report has been circulated that she was not his wife and this report he has strengthen'd by acquiescence.

I take this opty to send you a copy of my late Charge, & a little Valedictory I prepared for your nephew, who was my chief speaker, & indeed one of the best scholars in the class. You may wonder at my publishing such trifles, but, I find it promotes the interest of my seminary to do so. It pleases both parents & pupils. I think you might have sent me a copy of your Sermon preached at Newark as well as the Nos of the Churchman's Magazine which preceded your editorship, & which you some time ago promised to send me.

Present me respectfully to Mrs Hobart. I am in extreme haste, & scribble, as you see currente calamo. Yr Friend & Bror

Jas Abercrombie

Mrs Lee's maiden name was O'Sullivan.

Superscription:

The Rev. John H. Hobart D.D.
Assistant Minister of Trinity Church New York.

ANNOTATIONS

Barbara Lee.

The records of marriages in Trinity Parish for the period mentioned by Dr. Abercrombie had disappeared before 1810. Consequently Dr. Hobart could not give the desired information.

Michael Little.

Mr. Little was a well-known boarding-house keeper in the city of New York for nearly ten years. In 1800 he lived at No. 142 Broad Street. He was afterward the keeper of Mechanics Hall.

Benjamin Moore.

For sketch see Volume II, page 230.

Charges of James Abercrombie.

For notice see Volume V, page 392.

Robert Enoch Hobart, Jr.

Dr. Abercrombie probably alluded to the second son of Robert Enoch and Sarah May (Potts) Hobart, who in 1810 was fourteen years old. A sketch of him is given in Volume V, page 561.

Hobart's Consecration Sermon at Newark.

Dr. Abercrombie alluded to the sermon preached by Dr. Hobart at the consecration of Trinity Church, Newark, Monday, May 21, 1810, the full title of which is: "A Sermon, preached at the Consecration of Trinity Church, Newark, New Jersey, by the Right Rev. Bishop Moore, on Monday, May 21, A.D. 1810. By John Henry Hobart, D.D. An Assistant Minister of Trinity Church, New-York. Published by Request. New-York: Printed by T. and J. Swords, No. 160 Pearl-Street. 1810." For mention see Volume V, page 10.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series, see page 42.

JOHN REED

[From John Reed]

Poughkeepsie Sept. 18th 1810.

Revd. & Dr Sir,

I HAVE this moment received your letter of the 27th of Augt. Do be assured that as heretofore, I shall use all my little influence, perseveringly, for the encouragement of the Chur-M. Magazines. Duly estimating the value of such a work, it would be painful to hear of the failure of its success. I was yesterday morning, in Catskill and conversing with Doc Thos. O. H. Croswell, a valuable and zealous churchman, respecting the agency of it—he told me he would either become agent himself or oversee the agency of it, and as soon as he shall have arranged it I will give you the name of the agent. While I have had it myself I have found it disagreeable. That congregation have paid so much for different expences of their society that it seemed very hard for me to ask them for anything and the several dues for the magazine being small, various circumstances rendered it necessary for me to call, several times before settling it, "as no change &c. &c. which in *that* plan were unpleasant for a clergyman. They however, highly estimate the work, and when the agency shall be assumed by a layman it will do better. I shall as soon as convenient interest myself respecting the Mag. among the people of Poughkeepsie and fondly hope they will do their part in encouraging a work so beneficial to the church.

I still feel very anxious respecting the little flock I am leaving in Catskill. I am stil in hopes Trin. Ch. may feel themselves able to redeem their church, until which time they, Catskil, cannot flourish. There are several good and pious families there to whom it would be painful to live without the

administration of the word and ordinances of the blessed Gospel.

I shall have the pleasure of seeing you at the Convention. In the mean time believe me your fr^d^ & brother in Christ

JOHN REED

N. B. I continue agent for the mag. this year and wish those directed to me in Catskill as heretofore "to the care of Doc Thom^s^ O. H. Croswell.

Superscription:
REV^D^. JOHN HENRY HOBART City New York

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Thomas O'Hara Croswell.

Thomas O'Hara Croswell was born in West Hartford, Connecticut. When a very young man he removed with his brothers, Mackay and Archibald, to Catskill, Greene County, New York. They opened a printing-office before 1780, and published the first newspaper in that part of the country. It was long called the "Catskill Recorder." Previously its name was the "Catskill Packet and Western Mail." Archibald Croswell removed to Schoharie, and became a tanner at Gilboa. They were joined by their younger brothers, Caleb and Harry, previous to 1800. Thomas O'Hara studied medicine, and was for very many years the best known physician in the county. He died before 1856. His wife, Ruth Croswell, died January 7, 1862, in her ninety-seventh year. He was a firm and consistent member of St. Luke's Church, of which he was a warden and vestryman. The Hon. James D. Pinckney, in a paper written in 1856, published in "Sketches of Catskill," 1868, says of him on page 19: "My earliest recollections of Dr. Croswell are associated with the sugar-plums and

licorice-sticks with which his capacious pockets were stored, and which, for all my youthful *ailments*, were a sovereign panacea whose sweet flavor still seems to linger on my tongue. I remember his kind looks and cheerful laugh, and can recall the very words of the nursery songs which he essayed to sing, albeit the melody was not of the richest, nor the music precisely such as would be adapted to a modern concert-room, for the *chiefest* merits of the Doctor's warbling was that it came directly up from his benevolent heart.

"Many years ago—long before I can remember—he came to Catskill, and commenced the practice of medicine. He also, in connection with his brother Mackay, established a weekly newspaper, of which there were but few *then* in existence in the country.

"In this little printing office, all the time which could be spared from the arduous duties of a physician in a new, extensive and sparsely settled district, was occupied in the printing for a wide range of country, and the hebdomadal publication of a paper which soon became a necessity to the inhabitants of all the region South of Albany, and between the Hudson River and the then far-off Susquehanna and Chenango.

"Many a long night, passing into morning, found him engaged at the 'case,' or in carving wood-cuts, rude enough, truly, but which in those primitive days were viewed with as much admiration as are now the productions of the *burins* of our most finished artists.—Morning succeeded night but to call him to the sick chambers of his patients, and thus day and night were but changes of a toil of which the profession in these days can scarcely be conceptible. In process of time a Post Office was established at Catskill, and the Doctor received the appointment of Postmaster under the hand of George Washington. How well and how faithfully he performed the duties, may be inferred from the fact that through all administrations of the Government, and through all the mutations of politics, he held the appointment for fifty years, and only resigned it into the hands of Death.

"So from his early manhood to old age he lived and labored in the Village of Catskill. Many whose first earthly gaze was upon the Doctor's face, grew up, through childhood and youth, to man's estate, and then gave their last look to that same kind face as they passed away forever. Few who began life with him here, remain, and yet he

lingered to minister to the children and children's children of his early associates and friends.

"With no family, except his excellent wife, who still survives, he acquired a fair proportion of the world's goods, and was esteemed quite wealthy. Possessed of a liberal mind, desirous to contribute to the welfare of all around him, and confiding in the integrity of his fellow-men, he parted with a large portion of his means, and lived to find his confidence misplaced, and his hard-earned gains virtually lost. Years, and incessant occupation and toil, at last began to make their marks upon him, and one Winter's morning we heard that God called him home."

The doctor's brother Harry became the well-known rector of Trinity Church, New Haven. A son of his brother Mackay, Edwin Croswell, was the editor of the "Albany Argus" and a warden of St. Peter's Church.

St. Luke's Church, Catskill.

For notice see Volume IV, page 294.

JOSEPH GROVE JOHN BEND

[From Joseph Grove John Bend]

Balt°, Oct'. 1, 1810

Reverend Sir,

MY son William is setting off on a visit to his relations to the eastward. As this will carry him, in paying his respects to his nearest ones, as far as Newark, I have directed him to proceed to New-York, that he may see Mrs Hobart & yourself, & as far as his time will allow, whatever is worthy of notice in your famous emporium. As far as it comports with your convenience, I shall be obliged by your attention to him.

With respectful compliments to Mrs Hobart, I remain,

Rev Sir,

Your obd^t^ humble servant,

Jos. G J Bend.

As I have directed him to wait on B'p Moore with my respects, I will thank you for an introduction of him to your worthy diocesan.

Superscription:

The Re^d^, D^r^ Hobart, Greenwich-Street, New York

M^r^ W^m^ Bend

ANNOTATIONS

William Bend.

There are no particulars available regarding this son of Dr. Bend.

Benjamin Moore.

For sketch see Volume II, page 230.

ANNA HOFFMAN

NO particulars concerning the Mansion of Truth have been ascertained, although diligent search has been made in all publications concerning Harlem. In the New York Directory is this entry: "Hoffman, widow Ann, 84 Murray."

[From Anna Hoffman]

Haerlem. Oct^{br} 9th 1810.

Mr Hobart.

DURING the vacation the young ladies of the Mansion of Truth having denied themselves some few pleasures in order that they might be enabled to add to the support of the missionaries, now send you the produce of their self-denial, which they hope you will have the goodness to remit to the society; it amounts to thirty dollars.

Anna Hoffman.
Queen of the Mansion of Truth.

Superscription:
Revd John H. Hobart New York.

WILLIAM SMITH

[From William Smith]

Norwalk Oct 13th 1810.

Revd and dear Sir,

ACCORDING to your request I have written to Steel & Co, because the business admitted of no delay. You would oblige me very much, in furnishing me with a Copy, or permit my son to make a Copy of the Vote of Convention relative to sacred music, together with a list of the metre psalm tunes adopted. The reason of my making this request is, a great proportion of those tunes is to be found in books in common circulation, & an Episcopalian singing school is proposed to be opened here the 1st of Novr next, in which authorized music only is to be taught. This anticipation can do the edition of the work no injury, it will tend rather to recommend, by making it known. But if you think it would have a contrary effect, I cancel the request.

Mr Feltch has been lately at Mr Whitlock's in his way from Danbury and Ridgefield (two of Mr Plum's Churches) where he has been officiating several times, at the desire not of any of Mr Plum's vestry, but of some persons, who may more properly be considered as appendages to, than regular members of the Church. I am really afraid that this interference of Mr Feltch's however piously intended, may ultimately operate to the canonical rector's disquiet, if not to his removal. Probably Mr Whitlock may write to Bp. More, he seemed delicate about it, but I urged him to do it immediately. Mr Feltch defends himself, by saying it was done with Mr Plum's approbation. But even that does not sanction the proceeding, for tho' a Clergyman is appointed by his Bp. to take care of his cure, he cannot *de jure*, appoint one to supply his place for one single sunday, when this is done, it stands upon mere

courtesy and not upon canon. I shall offer no other apology for making this communication, than that I shall never cease to promote, as far as I can, "decency and good order."

With respect and esteem

I am Rev^{d} & dear Sir

Your aff^{t} br^{r} & hu^{l} se^{vt}

WILLIAM SMITH

P.S. my son William will have the pleasure of handing you this missive.

Excuse erasures. I am very unwell today.

Superscription:

REV^{D}. HENRY HOBART D.D. N^{o} Greenwich S^{t} New York

fav^{d} by W. Smith

ANNOTATIONS

Oliver Steele & Co.

For sketch of Oliver Steele see Volume V, page 32.

William Smith, Jr.

William was the third son of William and Magdalen (Milne) Smith. He appears to have been an assistant in the classical school kept by his father in Norwalk, Connecticut.

Nathan Felch.

Nathan Felch was made deacon by Bishop Moore, October 13, 1809. He took charge of St. Matthew's Church, Bedford, and St. James's, North Salem, in Westchester County, in 1809. Irregularities and formal complaints as to various incidents unbecoming the character of a clergyman led to his deposition by Bishop Hobart in 1817.

Henry Whitlock.

Henry Whitlock was graduated from Williams College, Williamstown, Massachusetts, in 1798. He was made deacon by the Rt. Rev.

Dr. Provoost, October 12, 1800, and ordained priest by the same Bishop in 1802. In 1804 he became rector of St. Paul's Church, Norwalk, with the charge of St. Matthew's Church, Wilton. The very great sweetness, purity, and integrity of his character made an immediate impression on all who knew him. His delicacy and refinement, and the absolute sincerity of all he did and said, gave him a very strong hold on the affection of the people. In 1811 he became assistant to the Rev. Dr. Bela Hubbard in Trinity Church, New Haven. Upon Dr. Hubbard's death in 1812 he was chosen rector. Had his strength equalled his will, few men in the Church would have surpassed him. Early in 1814, before the new church was completed, he was obliged to go South. He settled at Fayetteville, North Carolina. From there he sent in his resignation, which was reluctantly accepted.

After having exerted himself to put the Church in that town on a better basis, he died at Fayetteville in 1817, in the fortieth year of his age.

Elijah G. Plumb.

Elijah G. Plumb was born in Litchfield, Connecticut, in March, 1780. He was made deacon by Bishop Jarvis, October 12, 1806. He assisted in the services at St. Michael's Church, Litchfield, and after his ordination as priest by Bishop Jarvis, August 31, 1808, became rector of Christ Church, Redding, St. James's, Danbury, and St. Stephen's, Ridgefield, Connecticut. This gave him full occupation, and he was very assiduous in his duty. In 1814 he became rector of Trinity Church, Branford, with the charge of St. Andrew's, Northford, St. John's, North Haven, and St. Paul's, Wallingford. To do full justice to so many parishes at a great distance from one another, was a very severe task, but there was a marked increase in each and the people thoroughly liked him. He resigned in 1818, and died at Northumberland, Pennsylvania, April 26, 1821.

[From Daniel Nash]

Cooperstown Oct^r 14. 1810.

Rev and Dear Sir,

I HAVE once more had the pleasure of speaking to my little flock in this Place, and I will assure you that the pleasure of seeing my friends and renewing the arduous task of the care of the Church in this part of the Country is unbounded. I am here free from contention, my Dear family I found enjoying their usual health on the Wednesday Evening after I left you. Nothing very unpleasant occured until Tuesday when a storm of hail followed by a cold storm of snow met us on the Mountains. Altho' the Air was pure yet the transition from the warm Climate of the City caused something of a disagreeable sensation, and had I not had the pleasing hope of soon seeing my family I should have felt melancholy at the prospect. I should not now trouble you with this line, had I not omitting requesting the Bishop to send some Prayer Books to this County as soon as you have any to give away. He promised some of the people here to send them a full supply. I know many are wanted and I hope you will distribute as we have need. My best respects to M^rs Hobart. May the peace of God be with you. As long as Man is a depraved, self-important Creature, so long he will be a foe to real merit, consequently do not look for ease in this World.

Your obliged friend and Brother D. Nash.

N.B. The Bearer is a Presbyterian of a respectable family, by whom you can send the Journals if printed. D. N.

Rev John H. Hobart

Superscription:

[*Torn*] H. Hobart D.D. New York [*torn*] ich Street № 46.

DANIEL BURHANS

DANIEL, a son of Henry Burhans, a British officer in the last French and Indian War, was born at Sherman, Connecticut, July 7, 1763. He was earnestly desirous of obtaining an education, which the poverty of the family did not permit. One of his teachers had promised to help him, and he took, when seventeen, a long journey, only to find his friend dying. Young Burhans did not return home, but went through the Berkshire Hills to Lanesborough, Massachusetts, where he put himself under the instruction of the principal of the academy, who was not very deeply versed in knowledge, and when he went away Daniel was made principal. A new brick school-house was built for him, which was soon filled with pupils.

The introduction of Daniel Burhans to the Church was the result of a religious excitement in the town and his casual reading of the Articles of Religion, without knowing what religious body had set them forth. He then made the acquaintance of the Rev. Gideon Bostwick of Great Barrington, who was giving one-fourth of his time to Lanesborough, and was received into the Church, and appointed as lay reader to officiate on the Sundays when the minister was absent. Under that great missionary and well-read scholar Mr. Burhans studied theology. He was presented for ordination to Bishop Seabury, June 5, 1793, when the Bishop's son, Charles, was also made deacon.

The unexpected death of Mr. Bostwick, June 13, 1793, left to the care of the young deacon the Berkshire mission, which was very extensive, including several towns in New York and Vermont. On June 8, 1794, Mr. Burhans was ordained priest by the Rt. Rev. Dr. Seabury, in Trinity Church, New Haven, and in 1799 he became rector of Trinity Church, Newtown, Connecticut, then the largest country parish in the state. Here he was as energetic and careful as in the mountains. The confirmation classes were large and the communicants increased. Dr. Burhans was a strong factor in all matters concerning the interests of the diocese, a member of the standing committee, and deputy to the General Convention. He took a great interest in the establishment of the General Theological Seminary, and secured subscriptions for it in various parts of the country. He resigned in 1830. For a year he had no permanent parochial charge, but officiated at Christ Church, Roxbury, St. Paul's, Woodbury, and Christ Church, Bethlehem. He then

accepted the rectorship of St. Peter's Church, Plymouth. He worked there with enthusiasm for six years. He officiated for one year for the Churches at Oxford and Zoar, and finally retired from active duty in 1844.

Dr. Burhans passed the closing years of his life at Poughkeepsie, New York. His vigour of mind and body were not impaired, and he was in his ninety-first year when he began writing his "Auto-biography," of which a portion is extant in manuscript. His knowledge of Connecticut history and traditions, and especially of its first Bishops, Dr. Seabury and Dr. Jarvis, was greater than that of any one else. It was to him a great pleasure when, in 1853, the House of Bishops in session in the city of New York formally welcomed him as the last survivor of those ordained by Bishop Seabury. He died December 30, 1853, in the ninety-first year of his age and the sixty-first of his ministry.

On October 12, 1788, Dr. Burhans married Prudence, a daughter of Obed Edson of Lanesborough, Massachusetts. She died May 3, 1803. They had one son and one daughter. After the death of his first wife, he married Catherine Silvester, November 4, 1804; she died March 11, 1823. On November 19, 1823, Mr. Burhans married his third wife, the widow of the Rev. Edward Blakeslee, who died March 12, 1840; and on May 20, 1852, he took his fourth wife, Anna Noxon, widow of Dr. Noxon of Philadelphia, who survived him.

[From Daniel Burhans]

Newtown Oct. 17. th. 1810.

Revd and Dear Sir,

I AM often troubling you, but I beg you would impute it to my zeal, rather, than vanity. I have just returned from a Tour thro' Vermont, & into Lower Canada. I found the church in a most wretched situation, in many places, *clean gone*, in others, the light still glimmering as in a dark place, & in 2 or 3 places, prospects promising, & nothing wanting, but active & pious laborours, I beg you would use your influence that

Mr Clark & Jewet, now in Cheshire, living on the charity, of the good people in N. York may be permited when qualified, to, visit, the Churches in that state. I think, when we have supplied so many of your churches, from this state we may, hope, you will unite in the common cause, & let the young men go to Vermont. Infinite good may be done, not only to the church, but to literature. I allude to the peculiar situation of Burlington College, of which Dr Bowden can give you some account, & in due time I will give you much more.

I visited the Hon. Revd Charles Stewart, of St. Armand (Lower Canada) one of the most pious & active Clergyman I have ever known, he informed me had written to you, on the subject, of obtaining some one to officiate for him during his absence to England. (One year) — but had received no answer. If you have received his letter, you will not neglect him. A bottle of ink, & a quire of paper, could not tell the one half I have seen & heard of this extraordinary man. Science & piety, Urbanity & charity, adorn the man, & render him eminently useful to the church, & his name & character to persons all around him.

In travelling thro' the State, in almost every Post Office, I found the "*Christians Magazine.*" But, in one place, viz, Middlebury, did I find that the Churchmans Magazine, was received, but almost every where a complaint they could not get them. Why is this, where is the blame? I presume, several hundred copies, might be disposed of in Vermont. Several gentlemen assured me, should write immediately for them, among whom was Mr Stewart. I hope they will not be neglected. Unless, there is more punctuality in Post-Masters, & Agents, The Magazine must fail.

While itinerating thro' Vermont, I frequently ventured over the line into the State of New-York, & with a liberal hand

scattered some seed. I shall mention but one place, at present, & that is Hampton, about 70 m. above Albany, in this place I found about 20 families, professing to be episcopalians, but paralized, & disheartened, they have a neat pretty church erected about 12 years past, & closed, the floors laid & a temporary Desk, in which I performed Service. It is now occupied by all denominations, & unless something is speedily done it is lost. I proposed, their uniting with 2 or 3, of the adjacent towns in Vermont. They were pleased, but said, if Trinity church would purchase them a Glebe lot, they would go on themselves, & finish their church, & support, a Clergyman, but as they had made several applications, without effect, they were discouraged but said, if I would write, they would make the following proposition, to the Corporation, viz. The corporation, purchase the lot & hold the fee of the land, in their own hands & only give them the avails of it, when they supported a Clergyman. I shall add 2 or 3, respectable names in that parish, Major French, Esq Bement & a Capt. Adams. Probably these Gentlemen will call, & I have no doubt, they will be cordially received. I Presume, you will not pass by unnoticed, the bombastic, & scurilious, criticisms of Dr. M. upon your late Sermon. The Presbyterians, called it the, "Triumph of truth, over misapplied talents." The Lord, pity, & pardon their errors, give you wisdom & crown your faithful labors, with Success in this world & eternal Glory in the world to come, is the fervent Prayer of your

affectionate Br.

D. Burhans

Revd. Dr. J. H. Hobart

Superscription:

Revd Dr. John H. Hobart New York

Favd. by Mr. Meeker.

ANNOTATIONS

Peter Gilchrist Clark.

Peter Gilchrist Clark was born at Woodbury, Connecticut; educated at the Episcopal Academy at Cheshire; made deacon by Bishop Hobart, October 20, 1818; and ordained priest by the Rt. Rev. Dr. Brownell, June 13, 1820. He assisted the Rev. John Tyler of Christ Church, Norwich, from 1820 to 1821, when he became missionary to Poquetanuck, Hebron, Essex, Saybrook, and Killingworth. In 1834 he removed to Cheshire and officiated at Wolcott. In 1839 he became a chaplain in the United States Navy. He died at Cheshire, January 1, 1860, in his sixty-third year.

Stephen Jewett.

For mention see Volume II, page 479.

The University of Vermont.

This institution was chartered by the legislature of the State of Vermont, November 3, 1791, one year after Vermont had been admitted into the Union. As early as 1777 the settlers in the "New Hampshire Grants," as Vermont was first called, determined that institutions of learning should be established, and projected a college or university. A liberal offer from General Ira Allen of Burlington of land on Lake Champlain and a sum of money from the people of that town, then only three hundred in number, fixed the university upon the most elevated portion of the town, overlooking the lake. The state endowed it with twenty-nine thousand acres of wild land in one hundred and twenty-nine townships. They were principally the rights granted by Governor Benning Wentworth of New Hampshire as glebes for parishes of the Church of England. The first building erected on the university site was a house for the president. It was commenced in 1795, and occupied in 1799 by Dr. Daniel Clarke Saunders, who then commenced regular courses of instruction. The affairs of the university had been entrusted to a board of trustees, which included the governor of the state, the speaker of the House of Representatives, and the president of the university *ex officio*, together with Caleb Blood, Bethuel Chittenden, Asa Burton, George Brown, Ira Allen, Charles Platt, Jonathan

Arnold, Enoch Woodbridge, Samuel Hitchcock, and Jonathan Hunt. Under their vigorous action subscriptions were secured, and the first college building was completed in 1804. It was four stories in height, and one hundred and sixty feet in length. A class of four was graduated in the same year. The affairs of the university went on prosperously, and many men distinguished in the state were graduated from it. In 1810 changes were made in the charter of the institution in order to bring it more closely under the control of the state; five trustees were to be chosen each year by the legislature, and other provisions were inserted which it was thought would be of benefit. In 1815 President Saunders was succeeded by Dr. Samuel Austin. He was a good administrator; the faculty was enlarged and the students increased. Upon his resignation in 1821 Dr. Daniel Haskell was chosen. On May 27, 1824, the college building was accidentally burned to the ground. The people of Burlington at once subscribed eight thousand five hundred dollars towards a new group of buildings. It was determined that three detached buildings should be erected. The cornerstone of North College was laid by Governor Van Ness, April 26, 1825, and that of South College by General Lafayette, June 29 of the same year. In 1846 the three buildings were connected, and a dome built upon the central portion. Their extreme length was two hundred and fifty feet, and their depth at the centre was sixty-five feet and at the ends, forty-two feet. From 1824 to 1871 the presidents of the university were Willard Preston, Dr. James Marsh, John Wheeler, Worthington Smith, Calvin Pease, Dr. Joseph Torrey, and Dr. James Burrill Angell. In 1871 Matthew Henry Buckham, born in Leicestershire, England, and a graduate of the university in 1851, became president. Mr. Buckham had been principal of the Lenox Academy in Massachusetts and a tutor in the university. He spent some time in Europe, and in 1856 was appointed professor of Greek in the university. In 1865 he filled also the chair of English literature. He resigned both upon his accession to the presidency. Under him the university has been modernized in accordance with the most enlightened educational standards. In 1882, through the generosity of John P. Howard, the college buildings were entirely reconstructed. In 1885 Frederick Billings of Woodstock, Vermont, an alumnus, presented a library building, one hundred and sixty-seven feet in length and sixty-seven feet in depth, with a central tower ninety feet high. The architect was

Henry H. Richardson of Boston. He considered it one of his best buildings. The material is pink granite, and the style the modified Romanesque, peculiar to that architect. A special alcove contains the philological library of George P. Marsh, which is esteemed the best collection on the subject. The whole library has eighty thousand five hundred and eleven volumes. A recent report gives the number of officers of administration and government as ninety-one, and of the students as five hundred and twenty.

John Bowden.
For sketch see page 270.

Charles Stewart.
For sketch see page 439.

The Christian's Magazine.
For notice see Volume V, page 230.

Middlebury, Vermont.
See annotation on letter from Parker Adams of March 13, 1811.

Christ Church, Hampton.
For notice see Volume II, page 478.

Peter P. French.
For mention see Volume II, page 479.

Samuel Beaman.
By Esq. Bement is meant Samuel Beaman, for mention of whom see Volume II, page 479.

Pliny Adams.
For mention see Volume II, page 479.

John Mitchell Mason.
For mention see Volume V, page 230, and for notice see page 107.

Mr. Meeker.
This gentleman was a member of Trinity Church, Newtown.

[FROM JAMES ABERCROMBIE]

Philad[a] Oct[r] 20th 1810

REV & D[R] SIR

I WROTE to you *some weeks ago* requesting a certificate of the marriage of Mrs Lee. Her character is bleeding thro' the want of that assurance, and the bare & cruel aspersions of a worthless husband— She has frequently sent to me for it, but in vain! I told her I had written to you, but that you had not answered my letter. Do, my dr Sir, have pity upon this poor, afflicted, injured, woman—and if the certificate can be obtained, send it to me without further delay, Send me a copy or two of yr Newark Sermon. I am often asked for it—Do you ever intend to send me the Nos of the Churchman's Magazine before your editorship? I want to have them bound.

I suppose you have heard of Blackwell's resignation. Cant you send us from the head quarters of Episcopacy (New York) a Theological Cicero or Demosthenes? He must be learned, eloquent, amiable, agreeable, handsome &c. &c. &c. and above all, capable of living upon a very small salary, & of doing a great deal of duty.

Present me most respectfully to Mrs Hobart & to the Brethren of our cloth. & believe me Yrs truly

JAS ABERCROMBIE.

Superscription:

THE REV. JOHN H. HOBART D.D.
Assistant Minister of Trinity Church New York.

ANNOTATIONS

Barbara Lee.

For notice see page 470.

Robert Blackwell.
For notice see Volume II, page 152.

Hobart's Consecration Sermon at Newark.
For notice see page 470, and for mention see Volume V, page 10.

The Churchman's Magazine.
For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

[From James Abercrombie]

Philada Oct 24th 1810

Rev & Dr Sir

"BIS repetita (forsitan) placebit."

The certificate I solicit from you, is, of the marriage of Barbara O'Sullivan to Joseph Lee—celebrated, on 17th or 21st April 1799, (it is believed, for she was then a stranger just arrived from France) by Bishop Moore, in Pine Street, at the house of Mr Michael Little. I must also solicit your pardon, Revd Sir for thus obtruding upon your precious time my wants, & the wants of those whom I am bound to serve—and I am sure you have benevolence enough to pardon both. That I may not trespass too much at present I will subscribe myself, with respect & esteem

Yr Friend & Brother

Jas Abercrombie.

Superscription:
The Rev. John H. Hobart. D.D.
Assistant Minister of Trinity Church New York.

ANNOTATIONS

Barbara Lee.

For notice see page 470.

Michael Little.

For notice see page 470.

Benjamin Moore.

For sketch see Volume II, page 230.

CHARLES STEWART

[From Charles Stewart]

St. Armand (L. C.)
near Huntsburgh
Vermont
Oct. 24th

Revd Sir,

I AM very much obliged to you for your Letter received some time ago, & I should have thanked you for it sooner had I not wished first to receive a Letter from the Bishop of Quebec. I am very sensible of your goodness in so kindly undertaking to aid me in my endeavours to procure an Assistant in my Parish here. The Revd Abrm Brunson of Manchester Vermont, writes me that the Church wishes to employ an Agent to go to England to get a Conveyance of the Society's Property in Vermont & the other Eastern States; & that he is desired to inquire whether I will consent to take that charge upon me in my intended voyage to that country, provided a suitable Clergyman can be found in the States to supply my Church in my absence.

I shall be happy to give every assistance in my power to promote the general interests of the Church, & whenever I go to England to be of service in the way or business proposed, subject to the approbation of my Bishop. But I cannot leave my Flock here without a Shepherd, & I have not any prospect of soon procuring one except in the way of a young man from the States being Ordained by the Bishop of Quebec not that I have heard of any one as yet offering. His Lordship writes me thus. "As to your question,—I need only refer you to the Act of Parliament, which provides that no 'person or persons admitted to the order of *Deacon or* Priest by any Bishop or Bishops *so* consecrated,' (i.e. under the au-

thority of that Act, as the American Bishops were) shall be thereby enabled to exercise his or their respective office or offices within H. M. Dominions." For it is clear that my giving the Order of *Priesthood* will not remove the disqualification, incurred by having been admitted to the Order of *Deacons*, by persons "*so consecrated.*" I need only add that your readiness to serve me is flattering, & that I shall be very grateful for any endeavours on your part to assist me.

Believe me to be
Revd Sir
Your obliged & Obedient
Servant & Brother
C. Stewart

I am obliged to Miss Aspinwall for remembering me. The Revd C. Cotton resides in the neighbouring Township, & should a Deacon take my place could perform the Sacrament of the Lord's Supper here.

Superscription:
The Revd Dr Hobart
Assistant Minister of Trinity Church New York.

Postmaster's endorsement:
Huntsburgh Vt 3d Novr 1810

ANNOTATIONS

Jacob Mountain.
For notice see page 444.

Abraham Bronson.
For sketch see page 388.

Act of Parliament for Consecration of Bishops not Subjects of the British Crown.

Bishop Mountain refers to the act passed in the closing days of the Parliament begun May 18, 1784, and continued until January 24, 1786, which was entitled, "An Act to empower the Archbishop of *Canterbury*, or the Archbishop of *York*, for the Time being, to consecrate to the Office of a Bishop, Persons being subjects or Citizens of Countries out of His Majesty's Dominions." It was under this act that Bishop White and Bishop Provoost were consecrated at Lambeth, February 4, 1787. A copy of the act was transmitted by Archbishop Moore for the committee of the General Convention with a letter dated Canterbury, July 4, 1786. The third paragraph of the act is:

"Provided also, and it be hereby declared, That no Person or Persons consecrated to the Office of a Bishop in the Manner aforesaid, nor any Person or Persons deriving their Consecration from or under any Bishop so consecrated, nor any Person or Persons admitted to the Order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the Successor or Successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective Office or Offices within His Majesty's Dominions."

The Rev. Henry Barker, an expert on such matters, in an article entitled "Can American Bishops officiate in England?" in the "Church Eclectic" for December, 1904, maintained that the restriction was still in force. He says on page 208, after reciting the steps which an American deacon or priest has to take in order to have the legal right to officiate in England:

"When all this is done, the American Priest or Deacon is accounted in all respects as if he had been ordained by an English Bishop. In this way he acquires rights, and is (we may say) ecclesiastically naturalized.

"But when we come to our American Bishops the case is entirely different. There is no doubt that they are most cordially welcomed, and highly appreciated across the sea, in England, and are freely admitted to preach and officiate as Bishops in the cathedrals and parish churches of that country. But all this is mere matter of courtesy; they have no right to recognition; no legal claim to be allowed to officiate; there is no provision under which they may acquire a 'locus officiandi;' nay, more, there is a positive negation against their officiating at all."

And again on page 213 :

"The object of these various repeals seems to be while retaining the powers of ordination and consecration in former Acts, to leave the disabilities (except those of the Act of 1786 within the United Kingdom) to be regulated entirely by the Act of 1874.

"As the general provisions of the Act do not relate to Bishops, it would appear that the American Bishops are entirely free from all statutory disability to officiate within British Dominions outside the limits of the United Kingdom, within which limits their statutory disabilities still remain."

Emily Phillips Aspinwall.

For notice see page 444.

Charles Caleb Cotton.

For notice see page 445.

Huntsburgh.

For notice see page 446.

ELIAS BAYLEY DAYTON

[From Elias Bayley Dayton]

Elizth. Town 29 Octr. 1810.

Dear Sir,

As I have a Note to pay at the Branch Bank this week if you can without much inconvenience wait for the money which you ask of me until the next week, it will accomodate me.

Be pleased to fill up the enclosed Note for the sum which you will want discounted & I will get it done here.

Remember that I shall furnish you with winter apples.

Return the Note by Wm. Dayton.

Yours truely

E. B. Dayton.

Revd. J. H. Hobart.

Superscription:
The Revd. Doctr. Hobart New York.

ANNOTATIONS

Branch of the Bank of the United States, New York City.
For notice see page 180.

William Dayton.
For notice see Volume V, page 386.

JOHN OWEN

JOHN OWEN was born in 1765. He became a student at Cambridge University, from which he graduated. He was made fellow of Corpus Christi College. Upon his ordination he was appointed curate and lecturer in the Parish of Fulham. He was afterward incumbent of Rigglesham, Essex, where he died in 1822. He remained principal secretary of the Bible Society until his death. Among his works are:

The Retrospect, 1794
Travels in Europe, in 1791–92, 1796
Christian Monitor for the Last Days, 1799. Second edition, 1808
Vindication of the Bible Society, 1807
The Fashionable World Displayed, 1809. Second edition
History of the Origin and Progress of the British and Foreign Bible Society. Volume I, 1804–10. Volume II, 1810–14. Volume III, 1814–19

The volumes covering the different periods were at first issued separately.

[JOHN OWEN TO BENJAMIN MOORE]

Fulham
October 30—1810

RIGHT REV: SIR

I AM instructed by the Committee of the British & Foreign Bible society to acquaint you, that they have unanimously resolved to present the Institution of which you are the President with a Donation of Bibles and Testaments to the amount of 100 £ Sterling; and that the books will be forwarded to you from their Depository by the first conveyance.

It must be obvious to you, Right Reverend Sir, that the Committee, in whose name I write, are naturally anxious in the first degree to encourage Establishments formed with a view to the Circulation of the Bible exclusively, and combining for that purpose the funds, the services and the affections of all

who acknowledge that holy Book as the standard of truth: they are however sincerely disposed to extend a proportion of their encouragement and assistance to Associations of every description, which comprehend, as a part of their plan, that object of paramount importance.

Actuated by these principles the Committee have determined to aid the Bible department of your Society, by the grant as above described; and they accompany this offering of Christian friendship with their fervent prayers, that a blessing may rest upon your Institution; and render it an instrument of real usefulness, in turning many from darkness to light and from the power of Satan unto God.

I have the honor to be,
Right Rev: Sir,
Your faithful Servant,
JOHN OWEN *Sec?*

THE RIGHT REV: BENJAMIN MOORE Bishop of New York. &c &c.

No superscription.

ANNOTATIONS

British and Foreign Bible Society.

This society was organized at the London Tavern, No. 123 Bishopgate Street, London, Wednesday, March 7, 1804. There was an attendance of more than three hundred persons of various religious bodies. Lord John Teignmouth was elected president, and among the vice-presidents were the Bishop of London, Dr. Charles Manners Sutton; the Bishop of Exeter, Dr. George Pelham; the Bishop of St. David's, Dr. Thomas Burgess; Sir William Pepperell, Vice-Admiral Gambier, and William Wilberforce. John Owen, curate of Fulham and chaplain to the Bishop of London, was elected secretary. An address was issued, in which "the prevalence of ignorance, superstition and idolatry over so large a portion of the world, the limited

nature of the respectable societies now in existence and their acknowledged insufficiency to supply the demand for Bibles in the United Kingdom and foreign countries, and the recent attempts which have been made on the part of Infidelity to discredit the evidence, vilify the character and destroy the influence of Christianity" were given as the chief reason for the formation of the society. It soon had many members, both Churchmen and non-conformists. The subscriptions for the first year were nearly seven hundred pounds. In the first ten years it had granted the large sum of seventy-nine thousand five hundred and forty-three pounds, fifteen shillings, and five pence. In the same year there were four hundred and six branch societies in the British dominions. In its second century, with large resources, the society continues its useful work.

Benjamin Moore.

For sketch see Volume II, page 230.

JOHN REED

[From John Reed]

Poughkeepsie Nov 1st 1810.

My Revd & Dear Sir.

PERMIT me to introduce to your notice Mr James Bill. I am happy in informing you that Mr Bill has for a number of years been an acquaintance and friend of mine who has frequently mentioned to me his future intentions of entering into the ministry of our church, and who has for several months past been pursuing his studies with the Revd Mr Butler, and is now about to propose himself as a candidate. Of his talents and literary acquirements, I have only to remark that you will on the slightest acquaintance, perceive that brillancy and debth with which I have long been acquainted as a class-mate in college and as associate in private life. He has been educated to the profession of law, and, I believe was distinguished in the practice while he continued therein; but a partiality to the ministry and apparently that alone has induced him to abandon his profession and turn his attention to Divinity. But he has for some time been heavily burthened with a load of misfortunes. A pretended patron has not only *abandoned* him, but *oppressed* him. A failure of a person for whom he was an underwriter, has deeply embarrased him and the consumption of a little possession by fire has left him destitute. Being a young gentleman of a warm temperament and of honourable and delicate feelings, under all this presure of misfortune and perplexity, I doubt not but that he has been guilty of many imprudences and may have orginated some enemies. But if so, I am not acquainted with them. I only mention this as a natural consequence. But knowing the man, being acquainted with the simplicity of his heart and its susceptibility to friendship, and his love of truth, I cannot think that he is

guilty of an act wilfully dishonourable. Could I suppose that Mr Bill has turned his attention to the ministry for any sinister motive, I should not be his friendly advocate. But when I recollect that this has been a subject agitated between himself and me in my family for a long time I very cordially recommend him to the patronage of all friends of our church and particularly to your goodness. He has a small family with, I presume, little means of support. Should the society be enabled to make him some aid during the pursuit of his reading, I cannot think but their subject would be well chosen and their charity happily applied.

With every sentiment of esteem I am Revd Sir,

Your very affectionate friend in Cht

JOHN REED

P.S. If the proceedings of the Convention etc. are printed will you be so good as to send me a few copies by Mr Bill.

Superscription:

REVD JOHN HENRY HOBART. City of New York

pr Mr Bill.

ANNOTATIONS

James I. Bill.

James I. Bill graduated from Union College, Schenectady, in 1805. His residence then was Catskill. He died in 1830.

David Butler.

For sketch see Volume IV, page 405.

The Society for the Promotion of Religion and Learning.

For notice see Volume III, page 133.

JOSEPH JACKSON

[From Joseph Jackson]

St. P's Glebe T. C. Md Nov. 3, 1810.

My dear friend,

I HAD the happiness, upon my return home, to find that my mother had been mercifully preserved amidst much & univ! sickness in the country around her; & that she had escaped with only a slight attack of Ague & fever, from which she was speedily relieved. Several have died in the Parish during my few weeks' absence; & what is most melancholy of all is, that one dear friend & leading Parishioner was announced to me by the way, as having a week or two confined to his house by a pulmonary attack. This is no other than Mr Geo. R. Hayward; whom you will remember as among our most zealous respectable characters. The mournful fact I found to be too true; & how do I miss his elevated & devout accents in the responses of our Sunday Service! God's will, not ours, be done: but how often does my mind anticipate the text, that "the righteous are taken away from the *evil to come.*" His loss I view as certain, & hasten to this painful inference. It is wrong in me, perhaps, to do it; nor would I suffer myself to argue in this despondent way (for in God is our trust; he is our strength & the rock of our might) but that everything seems to portend the same event & final issue—of a total loss of gospel ordinances in this Parish ere long. The same dullness & indifference which I have so long complained of, has hitherto generally prevailed with undiminished horror: it meets me as a killing damp wherever I go, & stifles every purpose of renewed attempts & labours of love, to spend & be spent in behalf of a most unthankful & unthinking people. It acts for all the world, like the noxious vapours, the distempered atmosphere of this contagious climate, which make

it hourly questionable whether I shall not be despoiled of the few & hard-earned accessions derived to my health & spirits from a few weeks' respite & a much needed excursion to a better country & among a different people.

My determination is, if, through the goodness of Almy God, I am enabled to execute anything, to present a faithful view of things to the vestry at their next meetg (which will be on the 5th inst.); & to arouse & animate & encourage them to meet the present crisis with a new & reforming spirit. If I can succeed so far with them & through them with the Parishioners generally, as to see effectual steps taken towards putting our two Churches in decent & comfortable condition; & to have a regular & devout attendance upon Divine Ordinances, it will be a commencement which will again give new life to my farther designs. But I can well nigh assure myself of a disappointment here. After all, my dear & excellent friend, be satisfied for me, that I mean not to act the part of a capricious novice by this Parish; I have had experience enough indeed to make me a veteran in the business of sewing & vamping, & mending, or trying to mend, a crazy worn out Parish. I might say, a misshaped, ill-made & ill-conditioned Parish from the beginning.

In the mean time do bear me in your thoughts, & have something in reserve for me, if perchance any thing arises within your knowledge; that when all attempts have failed to mend an old & hopeless situation, I may have the solace in the end of trying a new one.

Nothing tends so much to detract from my pleasure, in reviewing the scenes which occurred in your part of the world, as the recollection of my unsociable pettishness of disposition, which marred the satisfaction of friendly converse. I could bear the thought of it better in every case than in regard to you.

To think how it has frustrated my hopes in respect of interviews with you! how it has drained *the flow of soul* of which I had sanguinely entertained the hope, & left every thing unsaid, unasked which I had fondly promised myself! This is painful & distressing to me. But it was the effect of extreme indisposition (of that kind which bears above most others upon the temper & spirit) & therefore must be regretted rather as a misfortune perhaps than a fault.

The seeming acerbity which I fear might mingle with *one* conversation between us, I am afraid might be painful to you. This was an incidental subject as it rose, but had for some time been so momentous in my estimation, that I might keep it up with greater vehemence than judgement. It has appeared to me, even to my mortification, that we were stretching our authority to an extreme & unwarrantable length, in prohibiting prayer in the Pulpit. I will submit to you my reasonings on the occasion, & will thank you for your friendly animadversions. I take the 24th Canon of Genl. Convn. strictly inhibitory, for the sake of argument; tho' it is not so understood by several nor has been at all so apprehended by me till of late. My arguments can neither be given in detail, nor will they be perfect or arranged with much order. The

1st. Consideration wch. occurs to me is, that the privilege inherent in the ministerial office—intercession, or prayer, as well as the sacraments & preaching being essential to the priestly character.

2. There is much call for the exercise of this part of our sacred functions at all times, & especially at the present, when the harvest is great & the labourers uncommonly few, & when the sins of our land & the sorrows of our Zion are peculiarly great & affecting. Perhaps (I must add) for the neglect of this privilege, we are afflicted with barrenness among us. All

this without a possible sentiment, direct or indirect, tending to depreciate our public Liturgy. Only, absolute perfection & *all-sufficiency* is the incommunicable attribute of the infallible Word of God.

3. Our inhibitory Canon is, to my mind, an Ecclesiastical embargo; so much more deleterious in its consequences than a Civil, as its assumed province is more serious as it prescribes to men's spiritual transactions, & contracts yet more the already insufficient intercourse between heaven & earth; it obstructs the needed supplies of God's manifold Providence & Grace wh are promised only on the condition of being asked for; & is so much more derogatory & impious as it limits what God has left at large & runs counter to express directions & injunctions of Divine Revelation. To go no farther, where have we a prayer to the Lord of the spiritual harvest, or for either the close of one year, or the beginn^{g} of another? I tremble to think of our audacity!

4. Instead of producing the desired union & conformity, it will tend to perpetuate Schism & dissension. All this, maugre the present supposed good effects of restrictions to the Northward. These effects arise from a voluntary & most laudable observe^{ce} of our excellent Liturgy, I presume rather than from restrictive Canons. Expedients ought never to be resorted to, be they ever so promising when incompatible with the salutary appointments of Holy Writ.

5. The Episc^{l} Ch^{ch} upon the supposition of this positive Canon, stands chargeable with possible usurpation, & infallibility; & by a Canon, or gen^{l} Law contravenes an Article of her own discriminative doctrine. Wiser far, and devouter much the practice in England, w^{ch} induces conformity, with^{t} proceed^{gs} to unauthorized extremities, & th^{by} encouraging & fomenting the very opposition it w^{d} allay.

8. What will be the natural operation & final effect of despotic Canons? With us,—to make Dashiell a Bishop. He need but write an appeal to the people after the next Gen! Convention, sh^d^ anyth^g^ be done confirmatory of what we suppose to be the spirit of the 24^th^ Canon, & his success is certain—tho' I sh^d^ be the last person upon earth to tell him so.

9. All this Canon! restriction, & misguided anxiety, wherefore intended? Only to prevent Enthusiasm or Fanaticism, or an unseemly & improper interference with the established Liturgy, by the introduction of long extemporaneous effusions. Why not let specific provisions be made?

10. Why not prohibit such exercises, under the name of prayer, as shall not consist with *the design* the *spirit* & *language* of the *Book of Common Prayer?* A Canon modified in this way (should a Canon be judged necessary in the case) w^d^ I think be unexceptionable, & such as no Episcop^n^ w^d^ dare to gainsay or transgress.

Pardon my dogmatic brevity: I write as my thoughts arise to *you;* calculating on your friendly candour.

I have no room for a communication w^ch^ I intended for the Magazine.—But with respect to the Magazine, its fate will soon be determined for this State, if D^r^ Bend's ill humour is not speedily removed. Our good friend & brother Kemp is also soured beyond your conception, from the same cause—because you do not treat him as a friend, he says, so write to him. I conjure you, my dear, dear Sir, write *immediately* to them both; & interest them heartily, by soliciting of each the contributions of their pens. It is for you to fix, or to lose them: & with them the Magazine will go, as to Maryland. Do not forget us, I beseech you. I remain as ever, with kind remembrance requested to M^rs^ H. my Rev^d^ & dear friend, your most respectful & affectionate brother & friend, Jos. JACKSON.

(This letter was begun & ended at very different dates — from interruption in the first instance, & afterwards by an interval of indisposition & sickness. Decemb. 22, 1810.)

Superscription:
THE REVD DR HOBART, City of New-York.

George Robins Hayward.

Mr. Hayward belonged to a family long settled at Bailey's Neck, Talbot County, Maryland. He was a son of William and Margaret (Robins) Hayward. He married Margaret Smith, a daughter of Thomas Smith, a merchant of Chestertown. He died December 19, 1811, and is buried in the family lot on their estate, Locust Grove. Upon his tombstone is this inscription:

"George Robins Hayward Esquire, departed this Life Dec. 19th, 1811, Aged 44 years and 3 months. This tribute of love is dedicated to his memory by his wife Margaret Hayward."

Constitution and Canons, 1808.

The canons passed at the General Convention of 1808 together with those adopted previously were renumbered and with the constitution issued in a pamphlet form. The title was:

"Canons for the Government of the Protestant Episcopal Church in the United States of America: being the Substance of Various Canons adopted in General Conventions of said Church, held in the Years of our Lord 1789, 1792, 1795, 1799, 1801, 1804, and now set forth, with Alterations and Additions, in General Convention, A.D. 1808. To which are annexed, the Constitution of the Church, the Prayer to be used at the meetings of Convention; and the Course of Ecclesiastical Studies. New-York: Printed by T. & J. Swords, No. 160 Pearl-street. 1808."

The text of the Canon referred to is Canon XXXIV:

JOSEPH JACKSON

Of the Use of the Book of Common Prayer

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

The first canon on the subject was enacted in 1789 as Canon Ten, in this form:

1789.

Every minister shall, before all sermons and lectures, use the Book of Common Prayer, as the same shall be set forth and established by the authority of this or some future General Convention; and until such establishment of an uniform book of common prayer in this Church, every minister shall read the Book of Common Prayer directed to be used by the Convention of the Church in the State in which he resides; and no other prayer shall be used, besides those contained in the said book.

In the revision of the canons made in 1832, it was renumbered Canon XLV. It remained unchanged until the year 1904, when it was repealed. This action was taken in the course of a thorough revision of the Canons and the final adoption of the new code in that year. It grew partly out of the results of the Memorial Movement of 1853 and the larger liberty in the use of the Book of Common Prayer since 1886, and partly from a desire to omit certain ritual restrictions added to the Canon in 1877.

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

James Kemp.

For sketch see Volume III, page 336.

[From Jane Tongrelou Dayton]

Thursday Evenᵍ

My Dear Sir,

Mr. Dayton call'd this morning to tell me your message respecting the trees, I am rather apprehensive this letter may be too late but if is not I will thank you to get me—

One Green Gage
1 Cluster Plumb
1 Black Heart Cherry
1 Honey Cherry
1 Vergeleu (or white Beurre) Pear
1 Jargonelle Pear

Mr D. mention'd you had some idea of going to Flushing yourself, if you should I would wish the Trees of as large size as you can get them.

We are quite disappointed that you have changed your arrangements for Sunday however I hope my Sister will come out with you on Monday which will in some measure atone for the disappointment. I cannot but regret that you are losing this fine weather for your improvements at the Hills.

I hope Mr. How's furniture reach'd him in good order they were detain'd in the Creek a day or two after they were put on board which I was apprehensive might prove a disappointment, but it was unavoidable. With Affectionate regards to my Sister I am my Dear Brother Yours affectionately

J. T. Dayton.

Superscription:
Revd Doctor Hobart No. 46, Greenwich Street, New York.

Postmarked:
Eliz. Town, Nov. 11.

Endorsement:
Mrs Wm Dayton. 1810.

ANNOTATIONS

Elias Bayley Dayton.

For sketch see Volume III, page 303.

The Prince Nurseries.

The nurseries alluded to by Mrs. Dayton were those of Benjamin Prince & Co. See sketch preceding their letter of April 23, 1817. It is, however, timely to insert here the advertisement which appeared in the "New York Evening Post" for Tuesday, March 20, 1810:

FRUIT & FOREST TREES.

WILLIAM & BENJAMIN PRINCE have for sale at their Nursery at Flushing L. I. near New-York, a large assortment of the best grafted Apple trees, Pears, Plums, Cherries, Peaches, Nectarine and Apricot trees of the most approved European and American kinds, also Quince, Mulberry and Fig trees, a great variety of the best and largest sized imported Gooseberries, Currants, Rasberry and Strawberry Plants, European Mountain Ash, much admired for the beauty of its foliage and flowers, and the rich scarlet of its fruit, which continues on the tree in clusters for several months, flowering horse Chestnut trees of a large size, Chinquepin or Dwarf Garden Chestnut, Illinois or Pecan nut, Madeira or English walnut, English or small leaved Elm, Scotch and American Elms with large leaves, European linden or lime trees, weeping and other willows, weeping and American white ash, weeping Birch, Coccygria or Venetian Shumach, a tree of very singular appearance, covered in June and July with tufts of russet coloured down. The flowering althea frutex, a variety of the most admired Orange, Lemon and Citron trees in boxes. Magnolias of different sorts raised from seed and naturalized to an upland soil, and a great variety of roses and other flowering shrubs and plants, catalogues of which may be had at the store of Messrs. Hull & Bowne, No. 146 Pearl-st. where orders left will be duly attended to and the trees if required, carefully packed in matts, casks or boxes, and delivered free of freight at Crane-wharf, New-York.

Thomas Yardley How.

For sketch see Volume V, page 435.

HOBART CORRESPONDENCE

[From Frederic Beasley]

Baltimore Nov. 16th. 1810

I WROTE to you a few days ago, My Dear Hobart, but some circumstances have since taken place that render it expedient to trouble you again. To my very great satisfaction I was called upon the other day by Dr. Allander who, you know, is the leading man among those who have the care of Trinity Church in our City, & I found that he had prepared his own mind for proposing a Union of that Church with our two. I of course met the proposal with cordiality & requested him to converse on the subject with the rest of the influential members of his church. He has done so, & last evening I was sent for to meet the gentlemen concerned in the affairs of that ch:, & found them all equally disposed to a union provided it can be effected upon a plan agreable to all parties. I have sanguine hopes that this union may now be accomplished. If so the procuring of another minister by our vestry will be rendered immediately necessary. I wish you, therefore, to interest yourself in the matter & inform me as soon as possible whether some able young man may not be induced to come. The situation of a young gentleman in the churches here upon the plan now proposed will be essentially different from what it would have been at the time that Sayres was expected to come on. He will be upon the same footing with Bend & myself. He will have the same salary & enjoy all the same privileges. It is therefore, undoubtedly one of the most eligible situations that present themselves to the Clergy of our Ch: in the U. States. I wish you therefore to ascertain whether some of the ablest of your Clergy would not accept the offer of such a place? Would not Sayres come if matters were placed

on this footing? If he will not what do you think of Chapman? Does he improve? Would he be a permanently useful Minister? I should delight in having some able sound & evangelical preacher who would assist in pushing our churches forward in that course of improvement & prosperity in wh, thank God! we have now placed them. I should like to have a man who would give us powerful aid in our nightly lecture on the sabbath wh I think is doing us much good & wh already reminds me of Trinity ch: in your city by the multitudes that frequent it. If the union we contemplate takes place we must absolutely have such a man from the North to assist us. Such a one would be of infinite service to us whilst to you he is but one weight in a scale wh already is pressed to the earth. The circumstance of a union at this time would contribute largely towards leading to an event wh I most fervently desire should take place. I wish to see Baltimore the head quarters of orthodox principles in Maryland. I anticipate your ardent co-operation. Were I situated as you are & you as I am, I should certainly give it you. You must lay hold of Sayres or Berrian or Chapman if he will do & compel them to come.

Mrs B: joins me in the most affectionate remembrance to Mrs H & yourself & in love to your children.

I remain as ever

Yr sincere friend

FREDERIC BEASLEY

Write to me immediately.

Superscription:

REV^{D}. D^{R}. JOHN H: HOBART New York No. 48 Greenwich St.

ANNOTATIONS

Gilbert Hunt Sayres.
See sketch which precedes his letter of December 24, 1810.

Joseph Grove John Bend.
For sketch see Volume IV, page 375.

James Chapman.
For sketch see Volume V, page 343.

Maria Beasley.
For notice see page 288.

William Berrian.
See sketch which precedes his letter of March 31, 1824.

JOHN VANDERBILT BARTOW

IN addition to the particulars already given respecting John Vanderbilt Bartow on page 552 of Volume V, the following information will be of interest:

Mr. Bartow married Matilda Wilson, a daughter of Archibald and Phoebe Helen Stewart of Savannah. Their children were:

MATILDA, born 1813; died 1814.

SARAH A. P. She married September 16, 1834, Francis T. Montell.

THEODOSIUS. He married Matilda, daughter of Homer Whittemore. They had three children. He died February 4, 1865.

ANNIE STEWART. She married Professor Z. M. Phelps of Sing Sing, New York. No children.

LEONARD, died April 21, 1859.

MARGARET MAURICE. She married William R. Blackwell.

JOHN ARCHIBALD. He married in 1854, Mary W. Singleton of Baltimore.

Mr. Bartow was buried in St. Peter's Church-yard, Perth Amboy, New Jersey. Upon his monument is this inscription:

"This marble covers the remains and records the name of the first Rector of the Protestant Episcopal Church in Savannah, subsequently Rector of Trinity Church, Baltimore, the Rev. John V. Bartow, who after devoutly serving the Church for twenty-eight years in the work of the Ministry, having finished his course in the triumph of a holy hope, entered into his rest July 14, 1836, and in the 49th year of his age."

[FROM JOHN VANDERBILT BARTOW]

Savannah Nov. 25. 1810.

MY DEAR SIR

AGREEABLY to the wish that you was good enough to express, I avail myself of the first Mail to assure you of my safe arrival and of my kind and cordial acceptation by the Inhabitants of this City.

My reception has been flattering, beyond my most sanguine expectation. From Dr Kollock I have experienced every attention, and preached this morning in his Church to a very large congregation. I was happy to find so much Church spirit prevailing, that I performed our service entire without any omission & with little difficulty. Our New Church comes on finely. It is without exception the most splendid building in Savannah, and quite as large if not larger than any Church in N York. The vestry are endeavouring to obtain the Lutheran Church for our accommodation untill our own is done, which it is supposed can be done without difficulty. You can form but a faint opinion of the Public spirit which actuate these People, and it is not confined to the higher Orders but pervade the Body of the People generally. What do you think of the Sea Captains which are only occasionally here subscribing $1000 for a pew when the Church is finished. This money they have advanced & intend their Pew for the use of their Fraternity Such an instance would surpass the utmost exertions of all the J— J—s in N York.

There appears here a general wish, to accede to the constitution of the General Church in the U. S. Some influential characters have engaged to interest themselves in forwarding this object which I feel great solicitude to effect. Best's Congregation at St. Marys have this summer built him a beautiful little Church, but the character of the people in a Religious point of view is very low. They are a motley composition of all denominations, which (as Mr Sands of the Island told me) respect *all religions*, but profess none. On thursday I go to Brunswic on a visit to my Brothers Family. It is uncertain how long I shall remain there, but not longer than will take the people to find some place of Worship. When I return will see what I can do for the Magazine. The Prospect I think

very good, and have no doubt I shall be able to forward a decent list. I have scribbled this hasty scroll amidst repeated interruptions & now must abruptly conclude, with assuring you that I have a grateful sense of that Friendship with which you favoured me, when in NY & an ardent desire still to retain it and am

with sentiments of esteem & friendship
yours sincerely
[*Torn*]*

At your leisure moment I should be extremely gratified to receive a line from you.

Remember me to Mrs H & to all the Clergy of N. York.

Superscription:
THE REVD DR. HOBART, Greenwich Street, New York

Brig Despatch
P. Pratt.

Endorsement:
BARTOW, Savannah, 1810.

ANNOTATIONS

Henry Kollock.
For notice see Volume II, page 65.

Christ Church, Savannah, Georgia.
The earliest services of the Church in the colony founded by General Oglethorpe were held by Dr. Henry Herbert, at Savannah, from January to April, 1733. They were intended to be temporary. Upon his return from England, Samuel Quincy, a native of Boston, who had been made deacon and ordained priest in 1730 by Dr. John Waugh, Bishop of Carlisle, went to Savannah. By him the Church was firmly established, and a small building appropriated for services. Upon his

* The signature was that of John V. Bartow.

departure in 1736 John Wesley, a graduate of Oxford and fellow of Lincoln College, Oxford, was appointed. His work was conducted upon the strictest Church lines. He found himself busy from morning to night with services for various nationalities in the colony and visiting the sick and afflicted. His refusal to admit to the Holy Communion a lady whom he had rebuked, without her complying with the rubric declaring her intention, and open confession of her fault, led her husband to arraign Mr. Wesley before the recorder and magistrates and to an indictment by the Grand Jury. In spite of the protests of the magistrate Mr. Wesley left Georgia in December, 1737, to became the founder of the Methodist Societies in England, and a great force in the religious life of the nation. In 1739 the mission at Savannah was renewed. In the meantime George Whitefield had come out to the colony as a volunteer helper of Mr. Wesley. He remained for nearly a year, preaching to large congregations in the Church and elsewhere. He then projected his Orphan House at Bethesda, near Savannah. Upon his return to England, January 14, 1739, he was ordained priest by Bishop Benson, and appointed by the trustees of Georgia as rector of Christ Church, Savannah. Before proceeding to his cure he held services in various parts of England, at which he took collections for the Orphan House. The rare eloquence and force of his preaching attracted thousands of hearers. Finally he sailed for America in August, 1739, but made his journey slowly through the colonies, preaching and pleading for the Orphan House that he might increase the thousand pounds he had brought from England. He reached Savannah in January, 1740, where Mr. Habersham, lay reader and schoolmaster, had maintained the services. But Mr. Whitefield's heart was in the Orphan House, and his services in the Church were only incidental. It was at this time that he began his assault upon Church vestments, doctrines, and the Prayer Book. Mr. Whitefield gave up the parish entirely in 1741, and was succeeded by Christopher Orton, who died in August, 1742. After an interval Thomas Bosomworth was licensed by the Bishop of London, July 4, 1743, "to perform all religious and ecclesiastical offices in the colony of Georgia." His work took him over the whole colony, and Savannah received only a small portion of his time. In 1745 Bartholomew Zouberbuhler became rector of Christ Church. He was born in St. Gall, Switzerland, but had accompanied his father to South

Carolina when only a boy. He was well educated at Charleston. Commended by Commissary Garden, he went to England, where he was cordially received, ordained deacon and priest, and given a stipend of fifty pounds a year by the Venerable Society. For twenty years, under his faithful and unselfish administration, the Church in Savannah grew and prospered. A proper church building of stone was built, which was solemnly dedicated Saturday, July 7, 1750. The communicants increased from thirty to seventy, and the congregations filled the church to overflowing. Mr. Zouberbuhler died in 1766. Samuel Frink, a graduate of Harvard College, succeeded him, and did his full duty until his death in 1771. During the Revolution James Seymour, who had been missionary at Augusta, took refuge in Savannah, and maintained the services until the success of the American arms caused him to take refuge at St. Augustine, Florida, in 1783. He died in 1784 on his way to the Bahamas.

Christ Church maintained its organization, and occasional services were held by Adam Boyd, rector of Augusta, from 1790 to 1799. It is uncertain whether any services were regularly held from that time to 1810, when Mr. Bartow arrived. It is known that when Robert Griffieth Wetmore visited Savannah in 1802, and when he died near that city in 1803, he was ministered to by Mr. Smith, the Presbyterian minister, and that the funeral service was in the Presbyterian Church, although the burial was in the church-yard of Christ Church. Mr. Bartow remained as rector until 1815, when he accepted the rectorship of Trinity Church, Baltimore. Walter Cranston, a graduate of Harvard College in 1810, and a native of Rhode Island, accepted the rectorship in the same year, and spent five years of unremitting toil. He died at Middletown, Connecticut, July 25, 1822. He had taken the journey north with the hope of recovering his health. Abiel Carter, a native of Concord, New Hampshire, and a graduate of Dartmouth College in 1813, went to Savannah in 1822. He was a most acceptable and faithful pastor, and spared himself in no respect. When the yellow fever broke out in the summer of 1827 he remained in the city, although it had been stipulated that he should spend the warm months in the North. He and his wife, after ministering to others, died within eighty-two hours of each other. He died November 1, 1827.

Among Mr. Carter's successors have been Edward Neufville, who declined to be Bishop of the diocese; Bishop Elliott, Bishop Beck-

with, Charles H. Coley, and Robb White. The rector in July, 1912, was Francis Allan Brown, and the number of communicants, as recorded in the American Church Almanac for that year, was seven hundred and ten.

J— J—'s of New York.

The allusion is evidently to Cave Jones and his supporters, who deprecated the activity of Dr. Hobart and the expenditure of large sums of money for Church extension.

William Best.

William Best was ordained in 1799 by Bishop Smith of South Carolina. After serving in various parishes he removed to Georgia and settled at St. Mary's. This town is the capital of Camden County, Georgia, and is on the St. Mary's River at its junction with Cumberland Sound, nine miles from the Atlantic Ocean and nine miles northwest of Fernandina, Florida.

Mr. Sands.

A diligent examination of books upon Georgia shows that no member of the Sands family was prominently connected with any of the towns in that state. The allusion is probably to one of the sons of Comfort Sands of New York City, or of Joshua Sands of Brooklyn, Long Island, who was temporarily in Georgia in a vessel of his father and had business interests there.

Theodosius Bartow, M.D., or Antony Abramse Bartow, or Leonard Bartow.

Three sons of Theodosius Bartow, rector of Rye, settled in Georgia. His second son, Theodosius, studied medicine and became one of the best known physicians in the South. Dr. Bartow married Frances L. Stebbins of Savannah, and had four children, one of whom, John, was a surgeon in the navy. The other son, Francis Stebbins, was a gallant officer in the Georgia contingent of Confederate troops, attained the rank of general, and was killed at the battle of Bull Run, July 21, 1861. His fourth son, Anthony Abramse, was a resident of Savannah, where he married Miss Horton. His seventh son was Leonard, who

in 1812 married Eliza Nephew. All the members of the Bartow family made their homes in Savannah. Brunswick must have been only a temporary abiding-place for the brother mentioned in Mr. Bartow's letter.

The Churchman's Magazine.

For notice see Volume III, page 420, and for the circular and prospectus of the new series see page 42.

Brig Despatch.

The advertisements of the New York shipping merchants in 1810 show that not less than ten vessels were regularly engaged in trade with Savannah, Georgia. Among them were the schooner Amazon, the schooner Theresa, the brig Richmond, the brig Georgia, the Melantho, and the Fredonia. The brig Despatch is not advertised.

P. Pratt.

In the list of vessels which cleared the port of New York October 26, 1810, was the Cleopatra, of which Mr. Pratt was both owner and captain. Its destination was Savannah. This is the only mention of him in the shipping news in New York papers of 1810.

HOBART CORRESPONDENCE

[From James Dewar Simons]

Charleston 30th November 1810.

Revd & Dear Sir,

THE Standing Committee of our Church have directed me to write to you as Secretary of the House of Clerical & Lay delegates of the General Convention, to enquire whether you could furnish them with the Canons of the Genl Convention, with what number, & in what manner. They are desirous of having many copies, with a view to distribute them generally throughout the State, and are willing to defray any expense that may attend the procuring of them. It is believed that very few of the members of our churches in the city, & scarcely any of them in the country are furnished with this book. An ignorance of the Constitution & laws of the Church, from this among other causes too generally prevails; to counteract this evil the S: C; have thought it advisable to get as many copies of the Canons as could be procured, & with the notice annually given to the Churches to appoint their Delegates to the State Convention, to send to them several of these Pamphlets. Your aid in furthering our views will be gratefully acknowledged, & we are confident that you will pardon the trouble we give you, when you reflect that it is from a desire to promote the interests of our common cause & of that Church of which you have been so able & strenuous a defender.

JAMES DEWAR SIMONS

Be pleased to present my respects to our clerical Brethren
& to remember me very affectionately to Mr Bowen
With sincere respect & esteem
I remain
Dr Sir
yr Friend & Brother
JAMES DEWAR SIMONS
Secretary of the Standing Committee of the
Convention of P: E C. So Carolina

REVD DR HOBART
Secty of Genl Convention.

Superscription:
REVEREND DR: HOBART, Secretary of Genl Convenn, New York.

ANNOTATION

Constitution and Canons, 1808.
For notice see page 506.

GILBERT HUNT SAYRES

GILBERT HUNT SAYRES was born in New Jersey, of Quaker parentage. He graduated from Columbia College in 1808. He studied theology under Dr. Thomas Lyell of Christ Church, New York City. He was made deacon by Bishop Moore, October 6, 1809. When Timothy Clowes resigned Grace Church, Jamaica, Long Island, in the spring of 1810, to go to St. Peter's Church, Albany, the vestry of Grace Church, on May 1, 1810, called Mr. Sayres. His salary was to be seven hundred and fifty dollars a year. He lived for some time in the house of Dr. Wood. In 1812 the place of Smith Hicks was bought for a rectory, at a cost of six hundred and eighty-two pounds. Mr. Sayres was at once taken into the affections of the people, and he gave to them the best that was in him. Under his administration a new parish church was built in 1822, the finances were strengthened, and the parish was in a thoroughly prosperous condition. Mr. Sayres resigned May 1, 1830, after twenty years of unremitting work. He was given an allowance of one hundred dollars for five years. He still lived in the house which had been purchased as a rectory in 1812; for in 1820 he had bought it from the parish for one thousand four hundred dollars. In his "History of Grace Church, Jamaica," Henry Onderdonk, Jr., says, on page 103:

"After Mr. Sayres retired from the rectorship, he let no opportunity of doing good or of giving good advice pass by unimproved. The poor and humble found in him a benefactor and counselor. He was a great reader, and his mind was well furnished with useful knowledge. Having enjoyed the society of statesmen, lawyers, and prominent men, he had a good store of interesting anecdotes that made his company desirable. He had overtasked his bodily and mental energies early in his ministry. Having for long years struggled against sundry ailments, by great care and prudence his useful life was prolonged to an advanced age. Though a staunch, true and evangelical churchman, he embraced the whole christian family in the arms of charity; but was outspoken against intemperance, war, slavery, and Romanism. He was emphatically the christian gentleman. He was one of the founders of the American Bible Society, and last but one of the survivors."

Dr. Sayres died April 27, 1867, at the age of eighty. His funeral was held from Grace Church, May 1. In the course of a memorial minute

the vestry of Grace Church, Jamaica, say: "That this Vestry in recording the death of the Rev. Gilbert H. Sayres, D.D., the former rector of this church, are especially and affectionately called upon, in giving expression to their unfeigned sorrow and regret for the loss of one of the oldest and ablest ministers of the church, to bear the grateful testimony to the pure and gentle character of a clergyman, venerable for his age, eminent for his learning, his piety, and for the soundness of his church principles. The simplicity of whose life and manners was ever in unison with the Gospel he preached, and during a long life of varied health won for him the affection and confidence of this congregation and of every true christian." [*Henry Onderdonk, Jr., History of Grace Church, Jamaica, p.* 132.]

At a meeting of the clergy in attendance at the funeral of Dr. Sayres, a preamble and resolutions were adopted, in the course of which it is said:

"*Resolved*, By his surviving brethren present, that while we deplore most deeply the loss of one so deservedly dear to us and the church, especially on this Island, yet we thank God that he was spared to us so long; that he was enabled, through grace, to adorn the doctrine of God our Savior, as a wise, prudent, learned, holy, faithful minister of Christ for more than half a century; that, while naturally of a meek and unobtrusive temperament, he was ever the bold, firm, decided, uncompromising advocate of righteousness and truth; that although he was laid aside from the active duties of the ministry for nearly forty years, yet he was always ready to counsel the weak and erring, as well as to sympathize with the poor and afflicted, to the best of his ability; that he has left behind him a record, not only of untiring faithfulness and devotion to his work, but a multitude of witnesses to attest the power and value of his ministrations in winning souls to Christ; in short, that he has passed away, as we can testify, amidst the tears and regrets of the entire community in which his life was spent, and has finally fallen asleep in Jesus, full of years and honor, to receive a crown of glory, eternal in the Heavens." [*Henry Onderdonk, Jr., History of Grace Church, Jamaica, p.*131.]

[From Gilbert Hunt Sayres]

Jamaica Decem. 24. 1810.

Dear Sir,

I Should have been very happy to have had you come up and administer the communion next Sunday but as it is inconvenient for you I expect I can obtain Mr Bulkley.

I wish I could obtain some more catechisms to distribute how shall I obtain them?

Will you be so obliging as to inform Mr Onderdonk that if I had 2 Dozen Tracts I could distribute them to advantage?

I called on Dr Bowden and he is positive he never received "*Smith's preservative" against Quakerisms.*"

Should you accidently find it will you give it to Mr Onderdonk and request him to send it up to me as I want it very much.

Give my best respects to Mrs Hobart

and believe me to be Rev Sir

Yours affectionately

Gilbert H. Sayres.

Superscription:

Revd Dr Hobart New York.

To be left at Messrs

T. & J. Swords.

ANNOTATIONS

Barzillai Bulkley.

For sketch see page 243.

Benjamin Tredwell Onderdonk.

For sketch see page 456.

The New York Protestant Episcopal Tract Society.

In 1810 there was formed by young men in the City of New York a society which should supplement the work of the Bible and Prayer Book Society. The constitution is given in "The Churchman's Magazine" for September and October, 1810, on page 357, with a note of commendation:

ART. 1. This Society shall be denominated *the Protestant Episcopal Society of Young Men, for the Distribution of Religious Tracts;* and shall be composed of young men, members of the Protestant Episcopal Church.

ART. 2. The object of this Society shall be to distribute religious tracts, chiefly of practical utility, devotional forms, &c. among the young and ignorant.

ART. 3. For this end, there shall be appointed semi-annually, a President, Vice-President, seven Trustees, a Secretary, and Treasurer; composing a board for the transaction of the business of the Society, denominated *a Board of Trustees*, of whom *seven* shall form a quorum. They shall be appointed by ballot, at the stated meetings of the Society, and a plurality of votes shall constitute a choice. All vacancies, occasioned by resignation or otherwise, between the stated meetings of the Society, shall be supplied by the appointment of the Board.

ART. 4. The Society shall hold stated meetings on the second Tuesday of May and November; at which times their elections shall take place, and an account of their proceedings during the last session, be rendered by the Board. The Board of Trustees shall meet on the first Wednesday of every month, and oftener, at their discretion. Their extra meetings to be called by the President.

ART. 5. Persons becoming members shall, at their admission, pay into the hands of the Treasurer, the sum of two dollars and fifty cents. And each member shall, at the semi-annual meetings, contribute the further sum of fifty cents. The Treasurer shall receive the donations of the benevolent and pious, for the furtherance of the object of the institution.

ART. 6. It shall be the privilege of the members to purchase tracts of the Society at a reduced price, to be regulated by the Board. The Board may have the gratuitous disposal of one half of the tracts published or purchased by the Society. All tracts *presented* to the society,

and those which may have been in their possession one year, shall be at the disposal of the Board.

Art. 7. Ladies, by contributing the same sums as the members, may become *subscribers*, and have the privilege of purchasing tracts at the reduced prices.

Art. 8. This constitution shall not be altered except at the semi-annual meeting in May; and then, only by the consent of two thirds of the members present.

Officers elected October 23, 1810.

Dr. Henry Ustick Onderdonk, *President.*
James Bartow, *Vice-President.*
Rev. William Berrian,
Rev. William Edward Wyatt,
Dr. Samuel W. Moore,
Samuel F. Lambert,
William D. Titus,
Edward W. Willkings,
John W. Chanler,
} *Trustees,*
Jackson Kemper, *Treasurer,*
Benjamin Tredwell Onderdonk, *Secretary.*

The president was a son of Dr. John Onderdonk, afterward a zealous missionary and Bishop of Pennsylvania. The secretary was another son of Dr. Onderdonk, who became an assistant minister of Trinity Church, New York, and Bishop of New York. Mr. Kemper was in after years an assistant to Bishop White in Christ Church and Missionary Bishop of the Northwest. Later on Mr. Berrian was rector of Trinity Church, New York City. Mr. Wyatt was afterward rector of St. Paul's Church, Baltimore, and president of the House of Deputies in the General Convention. The society found friends, and with a slightly altered name and broadening of membership was a great help to the Bishop and clergy of the diocese for nearly a century. Its benefactions were extended throughout the American Church. Many of its tracts and leaflets are still standard. From 1840 to 1890 it published the Church Almanac, of which the first number was issued in 1830 from the Protestant Episcopal Press, with Dr. John Frederick Schroeder as editor, under the title of the Churchman's Almanac.

Since 1890 the Almanac has been published as a private enterprise under the title of the American Church Almanac. The society has still a legal existence, but has not been active of recent years.

John Bowden.

For sketch see page 270.

Patrick Smith's Preservative against Quakerism.

The author of the "Preservative" was vicar of Great Paxton in Huntingtonshire for many years. The book was issued with this title:

"*A Preservative* against *Quakerism*, or a Complication of Deism, Enthusiasm, and divers other ancient and modern dangerous *Errors* and *Heresies*. By the Way of Conference between a Minister and his Parishioner: Wherein the Principles of the *Quakers*, or *Deists*, Enthusiasts, and several other ancient and modern Hereticks and Schismatics, are fairly considered; and plainly and fully confuted; and the true Principles of the Christian Religion, in Opposition thereto asserted and vindicated. All being accommodated to the understanding of the meanest Capacity. By Patrick Smith, M.A. Vicar of Great Paxton, Huntingtonshire. London: Printed for C. Rivington at the Bible and Crown in St. Paul's Churchyard. 1740."

A second edition was published in 1740 by the same publisher. It was answered by Joseph Besse in "A Defence of Quakerism," and by Elias Brockett in an ironical "Congratulatory Letter to Mr. Patrick Smith, M.A."

Thomas and James Swords.

For sketch see Volume IV, page 330.

HOBART CORRESPONDENCE

[From Davenport Phelps]

Geneva Jan^{y} 4. 1811

R^{t}. Rev^{d} and dear Sir

THE roads were in such a state from the rains which had fallen that I did not reach home until the 18th of Nov^{r} — when I found my good neighbors in their usual health & peace; and who were not a little gratified with the benefactions intrusted to my care by a number of your liberal citizens. This small sum has already been of much greater importance than its simple amount—for it has produced an exertion that would not probably have been otherwise made, & by which I believe the building in hand will be soon finished.

M^{r} Clark arrived here on the 2^{d} Dec^{r} and after spending one Sunday with me proceeded to the churches west;—three of which he has visited & is now at Catharine in Tioaga county, from whence he will return next week, & proceed to visit the remaining churches—I am fully satisfied, that he is disposed to be useful & am much gratified with the prospect of his being so. His brother M^{r} W^{m} Clark has written me respecting the propriety of his going to the assistance of M^{r} Nash, requesting me to write you on the subject. It is I believe more than 60 miles (or even 70) from Manlius to Cooperstown—M^{r} N. has churches—but they are not so distant from each other as the churches in this quarter are—The field for missionary service is encreasing in Cayuga county, which with Onondaga, will perhaps require as much labor as ought to be required of an individual. At Montezuman, the residence of D^{r} Clark (bro^{r} of y^{e} late Rev M^{r} C of Newtown) about 12 miles NW of Aurelius, a congregation is formed, which it is expected will after some time be organized.

Another congregation is formed or forming at Scaneateles—also at Genoa about 20 miles south of Aurelius there should be some missionary attendance; so that upon the whole it appears to me that the general interest of the church would be better served by Mr Wm Clark being permitted to occupy his former field, with ye addition of Montezuma, Scaneateles & Genoa, & going as far west as Geneva, when I visit the churches east, for ye purpose of administering ye Holy Comn I take ye liberty of suggesting these considerations hoping you may deem it proper to excuse him from going into the county of Otsego—for even if his constitution as to health were ever so fine, there appears to be field sufficient to occupy his attention for the present, & in wh I am persuaded he is both faithful & useful.

While a pleasing hope may be reasonably entertained of ye growth of the Chh in this late howling wilderness, I have lately the painful information that ye most assiduous attempts are still making in your city to prostrate the government of ye church at large—and I can indeed but regret the presentment & prosecution of *this disturber* (if not of others also) of its peace & harmony had not been earlier made. Tho mildness & forbearance are virtues, yet they may be extended beyond bounds, as I am persuaded they have been in the present case.

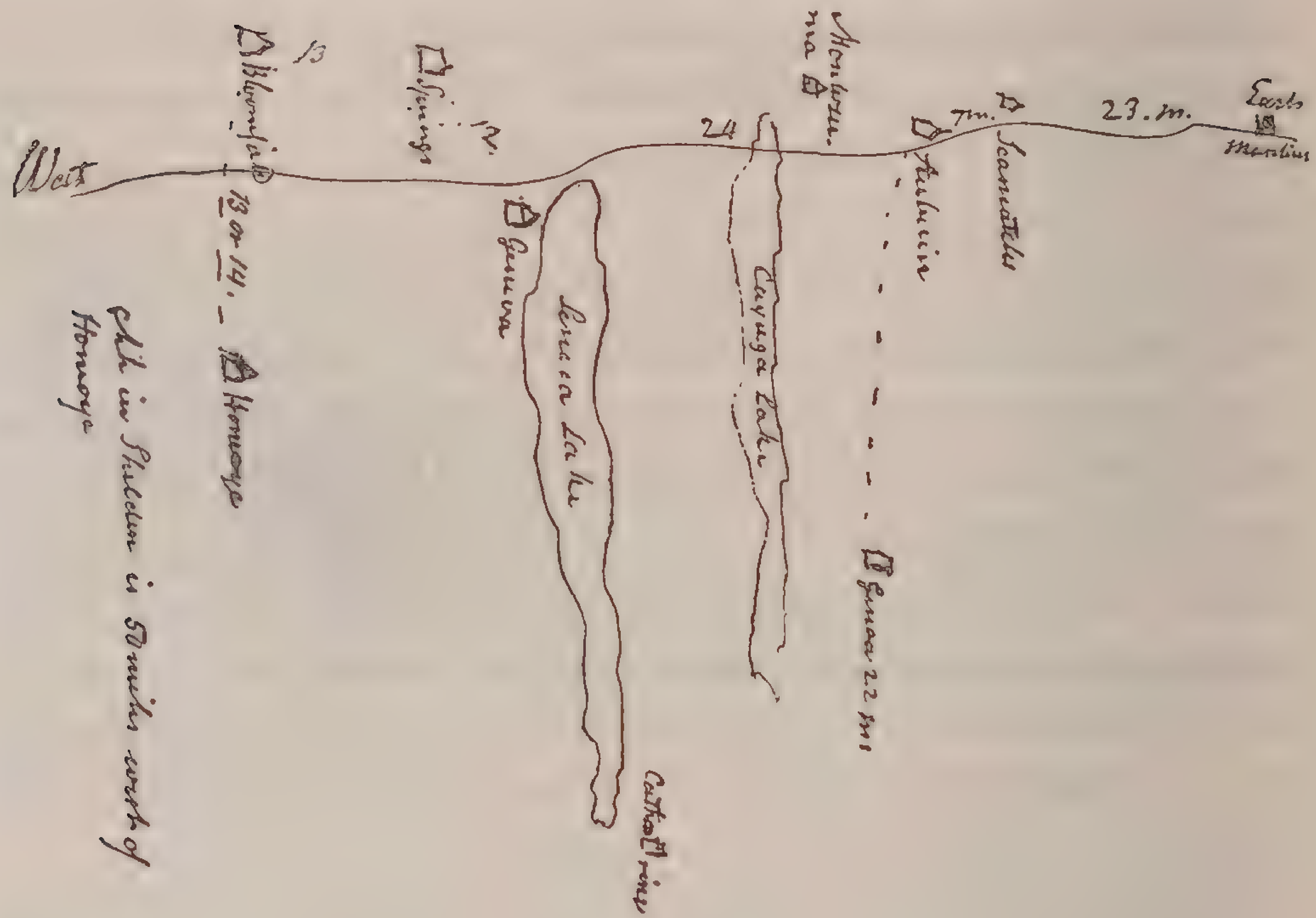
I earnestly hope tht Mrs Hobart has better health & tht you are still able to attend upon your arduous labors & am

Rt Rev & dr Sir

Your mt obedt affecte & faithl Servn

D. Phelps.

I subjoin a rough sketch of ye relative situation of our chhs & their respective distances.



Superscription:
R^T REV^D J. H. HOBART DD New York

ANNOTATIONS

Trinity Church, Geneva.
For notice see Volume IV, page 398.

Orin Clark.
See sketch which precedes his letter of April 22, 1813.

St. John's Church, Catharine.
This town is on the southern border of Schuyler County, east of the centre. Its surface is a hilly upland indented with deep valleys, through which flow the streams which water it, the principal being Catharine's Creek. The town was named after Catharine Montour, French by birth, but a skilful and energetic leader of the Seneca Indians after her mar-

riage with a chief of that tribe. She was a good friend to the English for a long series of years. The earliest settlements were on Catharine's Creek in 1788, near the present Montour's Falls. The town was originally in Tioga County. In 1809 a parish was organized by Davenport Phelps under the name of St. John's Church. A plain and substantial building was erected in 1810, which was shingled on the sides as well as roof. The first wardens were William H. Prince and Isaac Lyon. For some reason the consecration of the church was delayed. In 1819 Bishop Hobart speaks of the church at Catharine town as being "nearly ready for consecration." This parish, with others in that county and Onondaga County, came under the immediate care of William Atwater Clark, who had been made deacon October 31, 1810, by Bishop Moore, at the last ordination held by him. In 1817 Mr. Clark gave up the mission to proceed further west to Buffalo. He was succeeded by Ezekiel Gilbert Gear, who had been made deacon by Bishop Griswold, in Christ Church, Middletown, Connecticut, June 6, 1815. Mr. Gear laboured with great success in the whole region, and was afterward missionary at Ithaca, where he firmly established St. John's Church. He then served as missionary at Galena, Illinois, and in 1838 became chaplain at Fort Snelling, Minnesota, being the pioneer missionary in that part of the Iowa territory. His work among the soldiers and Indians for more than thirty years made him greatly beloved, and he has fitly received the title of the father of the Church in Minnesota. At his death, October 13, 1875, in his eighty-first year, he was the senior priest of the American Church. In 1827 John D. Gilbert, who had been made deacon by Bishop Hobart, February 11 of that year, took charge of St. Paul's Church, Big Flats, St. John's Church, Catharine, and other places in Tioga, Steuben, and Tompkins counties. In his report to the Convention of the diocese held October 16 and 17, 1827, he says:

"In the beginning of August, the Minister of St. Paul's visited St. John's Church, in Catharine, Tioga County, at which place he is to spend every fourth Sunday, until the first of August ensuing. This Church has suffered extremely from the want of ministerial aid. The Rev. Mr. Phinney, of Ithaca, has done all that he could for their relief; but the academy, of which he is principal, and other important business, the distance of the way, together with delicate state of health, have prevented him from bestowing that attention to them which his

own feelings dictated, or their necessities required. Notwithstanding these dark days that have passed over them, in which their lamp has burned but dimly, yet it has not become extinct. Their attachment to the Church is unshaken, and to her alone, under God, they look for spiritual succour. There are 14 communicants."

In 1835 a new church was built. Mr. Gilbert spent nearly all his ministerial life as a missionary. In 1842 Major A. Nickerson, who had been made deacon by Bishop De Lancey, June 13, 1841, was appointed to the parish. Dr. Hayes, the historian of the Church in western New York, says he was "a most devoted missionary, early removed by death." Under his successors the parish grew slowly. From 1863 the rectors have been Duncan C. Mann, William Atwill, Noble Palmer, and Francis Fenelon Rice, who has been in office since June 12, 1881, and was rector in July, 1912. As given in the American Church Almanac for 1912, there are eighty-seven communicants. A proprietary chapel, called the Lawrence Memorial Chapel, was built in 1881, about five miles from the old church, and in the town of Catharine. This chapel has been supported entirely by the Lawrence family. In 1828 Mr. Gilbert established services in the promising village within the limits of the town called Havana, at the head-waters of Seneca Lake. In 1856 an independent parish was formed, under the name of St. Paul's Church. This village is now Montour Falls. The rector in July, 1912, was Frank Norwood Bouck. The communicants, as recorded in the American Church Almanac for 1912, were ninety-two.

William Atwater Clark.

See sketch which precedes his letter of January 2, 1813.

Daniel Nash.

For sketch see Volume III, page 110.

Manlius.

For notice see Volume III, page 300.

Christ Church, Cooperstown.

For notice see Volume IV, page 361.

Montezuma.

Montezuma, formerly a village in the town of Mentz, was made a separate town April 8, 1859. The whole region was originally included in the town of Aurelius. Montezuma is in the northwest angle of the great easterly bend in the Seneca River, and on the western border of Cayuga County. The underlying rocks are of the Onondaga salt group. The first settlement was at the old village, in 1798, by Dr. Peter Lynsen Clarke, Colonel Comfort Tyler, and Abraham Morgan, near the salt springs. In 1800 the manufacture of salt was commenced, and the business was carried on successfully for many years. In the present town there appear to have been only occasional services. Services were held in the old village by Davenport Phelps from 1809 to his death. The organization then effected lapsed, and only occasional missionary services have since been held, notably in 1819 and 1827.

Peter Lynsen Clarke.

Peter Lynsen Clarke was born at Milford, Connecticut, July 15, 1773. He studied medicine, and commenced to practise in New York City. He became interested in lands in the Genesee Country, and made a preliminary examination of the region surrounding the salt springs of Montezuma about 1797. In 1798 he took a journey on horseback from New York City, secured an eligible tract of land, and made a contract for the building of a house, paying for it in cash two thousand dollars. The contractor disappeared with the money without fulfilling his agreement. In 1798 Dr. Clarke removed to Montezuma, and rented the house of Mr. Swarthout until 1810, when he erected a mansion on the rounded eminence known as Prospect Hill. He engaged in the manufacture of salt profitably until 1840, when the weakness of the brine made it difficult to compete with the more strongly impregnated springs at Syracuse and Salina. He also opened a store for the sale of general merchandise and did a large business. He was aided in his enterprises by his son, James Anthony Clarke. He was one of the leading men in the community, and was highly respected. With Henry Lemon, George W. Fitch, and Job and Asher Tyler, he formed the Cayuga Manufacturing Company. In 1840 Dr. Clarke removed to Brooklyn, New York, where he died May 31, 1858, in his eighty-fifth year.

Abraham Lynsen Clarke.

For notice see Volume III, page 199.

Aurelius.

For notice see Volume III, page 364.

St. James's Church, Skaneateles.

This town is situated at the northern outlet of Skaneateles Lake. Its surface rises gradually from the lake to the height of two to five hundred feet. While the region has been known from its first settlement by the name it now bears, it formed a part of the town of Marcellus until February, 1830. It is the southern town on the western line of Onondaga County. Its first settler was Abraham Cuddeback, from Minnisink, New York, who came early in 1793, and on July 14, 1794, occupied land leased from Major De Witt. He was soon followed by John Thompson. It is said that Mrs. Thompson lived in the wilderness nearly a year without seeing a white person. Other early settlers were William Clift from Vermont, James Porter, who kept the first inn, Winston Day, who kept the first store, John Briggs, Benjamin Nye, Robert Earll, and Lowell Gibbs. In 1803 Colonel William J. Vredenburgh and Daniel Kellogg came. Both were men who aided greatly in the development of the village. In 1797 General Earll had built a grist-mill, sawmill, and tannery, laying the foundations for a prosperous business career for himself and others. The first religious organization was formed by Aaron Bascom, a Congregational missionary, as the Congregational Religious Society of Skaneateles. There were sixteen original members. In 1807 a church was built on the hill east of the village. It was served by Seth Williston and other travelling missionaries until 1811, when Nathaniel Smith was ordained and installed over it. With Colonel Vredenburgh, Jonathan Booth, and Charles J. Burnett, who were fellow-Churchmen, General Earll desired to have regular services in the village. In 1803 Davenport Phelps visited Skaneateles, and held a service in the "Red House" owned by General Earll. Services were continued in that building and the upper room of a house afterward occupied by Mr. Burnett, then the home of Colonel Vredenburgh. The attendance was sufficiently encouraging for the colonel to build a small wooden structure, one half of which he kept for the post-office, and the other half

was used for a church. After the organization of St. Peter's Church, Auburn, in 1808, many of the Churchmen in the village attended there. Colonel Vredenburgh was a warden of that parish, and Jonathan Booth and Charles J. Burnett were vestrymen. A meeting for the incorporation of a parish was held January 4, 1816, at which William Atwater Clarke presided. The name chosen was St. James's Church, Skaneateles. Jonathan Booth and Charles J. Burnett were chosen wardens; Edward G. Ludlow, John W. Livingston, Zalmon Booth, Stephen Horton, John Pierson, John How, Samuel Francis, and William Gibbs were elected vestrymen. It was determined to build a church, to cost two thousand dollars, but as only a portion of that amount could be obtained, and as the early enthusiasm passed away, the people made no further effort, and had only occasional services until Augustus L. Converse became missionary in that region. A meeting for reorganization was held April 19, 1824, when Mr. Converse presided, and Jonathan Booth and Charles J. Burnett were elected wardens, with William Gibbs, John Daniel, Stephen Horton, John Pierson, Charles Pardee, J. W. Livingston, Samuel Francis, and Elijah P. Rust as vestrymen. In 1816 Amos Pardee, who had been made deacon by Bishop Jarvis, January 20, 1799, and had served with success at Lanesborough, Massachusetts, and in several towns in New York, became the missionary. Under him a subscription of two thousand five hundred and ninety-five dollars was secured. A contract for a church building was made with Enos P. Root. It was completed in the following year. In his address to the Convention of the diocese in October, 1828, Bishop Hobart mentions that on Tuesday, the 23d of September, he had consecrated the church at Skaneateles, where a small congregation had for several years been kept together, and at last by extraordinary exertions had erected a neat edifice for worship.

The parish prospered under Mr. Pardee and his successor, Algernon Sidney Hollister, who had been made deacon by Bishop Hobart, November 25, 1821. In 1834 a parsonage was purchased, which was used until 1846, when it was sold, and the proceeds, with a gift of three thousand dollars from Trinity Church, New York, and one hundred dollars from Bishop De Lancey, used to enlarge and improve the church. The corner-stone of a new church was laid May 30, 1873, and the church consecrated January 6, 1874. Among the rectors since 1831

have been Joseph T. Clarke, Charles Seymour, Albert C. Patterson, Robert Murray Duff, and John A. Staunton. The rector in July, 1912, was Frank Nash Westcott. The number of communicants, as recorded in the American Church Almanac for 1912, was two hundred and fifty.

Genoa.

This town is in the southwest corner of Cayuga County, on the east bank of Cayuga Lake. It is watered by Big and Little Salmon Creeks, which flow through the town near the centre. It was organized as Milton, January 27, 1789, and originally included the town of Locks, Summer Hill, and the town of Groton in Tompkins County. The first settler was John Clark, who came from Washington County in 1791. He was soon followed by Ebenezer Hoskins, from New London. Captain Roger Moore, William Clark, Jonathan Mead, Jabez and Herman Bradley, and Benjamin and Daniel Close, from Greenwich, were among the early settlers. The first religious services were held by Benjamin Close in his own house about 1793. The first Congregational Church in the town of Milton was organized in 1798, with sixteen members. It ultimately became Presbyterian in its polity, and a church was built in 1805. Aaron Kinney was the first Congregational missionary, and Jabez Chadwick was the first settled pastor. No organization appears to have been attempted by Mr. Phelps, Mr. Clarke, or other missionaries of the Church, although the town was then one of the largest in population in that section of country, having in 1800 a population of three thousand five hundred and fifty-three, and in 1810 five thousand four hundred and twenty-five. In the hamlet of Northville within the town there was organized in May, 1862, a parish by the name of Calvary Church, Northville. Its first wardens were O. L. Beebe and Andrew Thorpe. John Leech, who had been made deacon by Bishop De Lancey, December 19, 1852, was the first rector. Land for a church was given by D. B. Underhill. It was completed and consecrated in 1863. Dr. William Martin Beauchamp, the Indian scholar and authority, succeeded Mr. Leech on his removal to Zion Church, Palmyra.

Cave Jones and John Henry Hobart.

The reference to the troubles in New York is to the citation of Cave

Jones before the Convocation of the Clergy of New York summoned by Bishop Moore to meet at his house early in 1811, to consider the reasons for the differences between himself and Dr. Hobart.

St. Peter's Church, Auburn.

See notice on Aurelius, Volume III, page 364.

St. John's Church, Clifton Springs.

For notice see page 299.

Bloomfield.

For notice see Volume III, page 20.

Sheldon.

This town was formed from Batavia, March 19, 1808. It was in Genesee County until the organization of Wyoming County, May 14, 1841. Attica was taken from it in 1811, and the towns of Bennington and China in 1818. Its surface is a rolling upland, four hundred to six hundred feet above the valleys. It is watered in the eastern part by Tonawanda Creek, and by several tributaries of Buffalo Creek in the western part. In 1803 the road from Big Tree, now Geneseo, to Lake Erie was made through the northern part of the town. It reached the lake eight miles above Buffalo. The tract containing the original town was deeded by the Holland Land Company, December 22, 1804, to Oliver Phelps and Lemuel Chipman. The first actual settler was Roswell Turner, in March, 1804, from Pittstown, now Honeoye, Ontario County. He had been appointed as agent of the proprietors. He was the pioneer in the region including the northwestern part of Wyoming and the southern part of Erie Counties. He was followed in June of the same year by David Hoard from Rensselaer County. Orange and Marvin Brace from Litchfield, Herkimer County, Lodowick Thorne, Lemuel Castle, Uriah Persons, Joshua Gates, Simon Hoard, and William Vary, the founder of the hamlet of Varysburgh, were among the principal settlers to 1810. In 1833 a large company of Germans took the place of the original settlers and their descendants, who had moved further west; among them were Peter Zittle, Jacob Zittle, John Hansower, and John Schmidt. The earliest religious services were held by Dr. John Rolph, a learned

and eccentric man, who was also a skilled physician. He was followed by Mr. Spencer. These services do not seem to have led to any permanent organization, as the First Presbyterian Church of Sheldon was not organized until 1818. At a later date churches were formed at Varysburgh and Strykersville. With the advent of the Germans, Lutheran and Roman Catholic Churches were organized. The first Baptist Church was gathered at Strykersville in 1808.

The work of Mr. Phelps in that region resulted in the organization of a parish at Sheldon Centre, about 1810, with Ebenezer Jackson and Fitch Chipman as the wardens. A church was built in 1814. No particulars concerning the history of the parish are available. It gradually declined in members. In 1827 Richard Salmon, missionary at Warsaw, Genesee County, and parts adjacent, reported five services at Sheldon and twenty-five communicants. He mentions the liberality of the Holland Company throughout the region to the various churches, and says of Sheldon:

"The same general remarks may be made in reference to the congregation at Sheldon. An increase of zeal and of exertions for the prosperity of the Church, has been apparent during the summer past. Much to their credit, the congregation have so far exerted themselves, that their new Gothic Chapel is nearly finished, and will, it is calculated, be ready for consecration in a few weeks. The congregation is respectable for numbers, and often large." [*Journal, Diocese of New York*, 1827, *p.* 51.]

Services ceased to be held at a date unknown, and finally the church building was destroyed by fire.

CHARLES SEABURY

[From Charles Seabury]

N, London Jany, 7th 1811

Revd & Dear Sir

YESTERDAY I heard of the death of our worthy brother A. L. Clark—And I have some curiosity to know the situation of the churches that were under his care. Whether any clergyman has gone among them; or whether they have already fixed their expectation upon any particular person is a matter I am ignorant of. Now as Mr C— was probably sick sometime; possibly either the *Bp* or yourself, have received some communication from them. Will you do me the favour (if it is in your power) to inform me, whether those churches of Newton & Flushing are vacant—what the amount of their salary will be; & who will be a proper person among them to apply to, in case I should be disposed to make further application to be HEARD among them.

Can you inform me, whether there has been any application to *Bp* Moore from a place called south-hold on Long Island I was last summer applied to by a gentleman of that place for directions how to open a congregation among them, but referred them to Bp M. & have never heard since what they have done.

Mrs S. joins me in presenting best regards to Mrs H. & yourself & with much respect I am your affectionate brother

C Seabury

Superscription:

The Revd John H. Hobart, D.D. 46 Greenwich Street New York.

ANNOTATIONS

Abraham Lynsen Clarke.

For notice see Volume III, page 199.

Benjamin Moore.

For sketch see Volume II, page 230.

St. James's Church, Newtown.

For notice see Volume IV, page 251.

St. George's Church, Flushing.

For notice see Volume IV, page 252.

Southold.

This town is in Suffolk County, Long Island. It was founded in 1640 by settlers, principally from Hingham, Norfolkshire, England, under the leadership of the Rev. John Youngs. Among them were Barnabas Horton, William Wells, Peter Hallock, John Tuttle, Richard Ferry, Thomas Maples, Robert Akerly, Jacob Corey, John Conklin, Isaac Arnold, and John Budd. The people of the town put themselves under the jurisdiction of the New Haven Colony, and until 1676 acknowledged obedience only to Connecticut. Their title was confirmed, and they became part of the Province of New York by a patent issued October 30, 1676, by Governor Andross to Isaac Arnold, John and Benjamin Youngs, Joshua and Barnabas Horton, Samuel Glover, and Isaac Corey, as trustees for the inhabitants. In 1640 a Congregational church was formed, with John Youngs as pastor. The second pastor of the Church was Joshua Hobart, an ancestor of Bishop Hobart. Mention of him is made in Volume I, page c. There was no other religious organization in the town until the formation of a Methodist Society in 1799, for which a church was built in 1819. A Universalist Church was formed in 1835. No services of the Church appear to have been held in any part of the extensive town until about 1860. At the village of Greenport services were begun in October, 1863. A church was built in 1865 on a lot given by A. M. C. Smith, and a parish organized by the name of the Church of the Holy Trinity. In July, 1912, Daniel Duke Waugh was the rector. The number of communicants, as given in the Journal of the Diocese of Long Island for 1912, was one hundred and fifty-nine.

Ann Seabury.

For mention see Volume III, page 108.

LEWIS PINTARD BAYARD

LEWIS PINTARD, a son of the Hon. Samuel and Martha (Pintard) Bayard, was born July 23, 1791, at the home of his great-uncle, the Hon. Elias Boudinot, in Frankfort, near Philadelphia, Pennsylvania. His father, a son of John Bayard, patriot and merchant of Philadelphia and descendant of Samuel Bayard, brother-in-law of Governor Peter Stuyvesant, was a well-known jurist of Philadelphia. At the time of his son's birth he was clerk of the Supreme Court of the United States. In 1794 Mr. Bayard was appointed agent of the United States to prosecute the claims of American citizens before the English Admiralty Courts. He remained in England four years, during which time his young son commenced his literary and classical education. Mr. Bayard made his home in New Rochelle, where the boy was well taught by Mr. Corbet, a graduate of Trinity College, Dublin, and by other teachers. When the family removed to the city of New York in 1803, Lewis Bayard was put under the tuition of Dr. Edmund Drienan Barry, whose classical attainments were remarkable, and by him fitted for college. He entered the College of New Jersey, from which he graduated in 1809 with high honours. The family were devout members of the Presbyterian Church. Association with his maternal grandfather, Louis Pintard, a prominent Churchman in New Rochelle and New York, where he was an honoured merchant, and with his cousin, John Pintard, inclined the young man to consider the claims of the Church in America. Interviews with Dr. Hobart and other clergymen, as well as reading the various books and tracts then being issued defending and upholding the doctrines of the Church of England and the Church in America, caused Lewis Bayard to become a Churchman. He finally determined to study for the holy ministry. In 1806 his father had made his home permanently in Princeton, where he became intimately associated with the College and Theological Seminary. Lewis Bayard became a candidate for holy orders in the Diocese of New Jersey, May 2, 1811. He acted for some months as lay reader in St. Michael's Church, Trenton, and occasionally in other New Jersey parishes. He was made deacon August 2, 1812, in Grace Church, New York, by Bishop Hobart.

In May, 1813, Mr. Bayard was elected rector of Trinity Church, Newark, in succession to Joseph Willard. He remained in this position

seven years. He was ordained priest in Trinity Church, Newark, in 1815. After his resignation Mr. Bayard officiated in various places in New Jersey, holding the first services of the Church in Paterson. He then opened a school near East Chester, New York, and aided Mr. Kearney, the rector, in the services. When Mr. Kearney gave up New Rochelle in 1826, to devote himself wholly to East Chester, Mr. Bayard became rector of Trinity Church, New Rochelle. He occupied the large house of his maternal grandfather, Louis Pintard, and conducted successfully a large school in addition to his parochial duties. He made his influence felt in the whole community, and the parish was united and prosperous. Mr. Bayard resigned, principally for family reasons, in April, 1827, and removed with his family to Geneva, New York. Here he aided his brethren in neighbouring parishes. In September, 1827, he was elected rector of St. Michael's Church, Geneseo. This parish had been organized at the house of Ebenezer Belden, May 17, 1823. Colonel William Fitzhugh and David Warren were chosen wardens; Samuel W. Spencer, C. H. Bryan, Eli Hill, David A. Miller, Chauncey Morse, and William Willett were chosen vestrymen. The parish had been under the care of Richard Salmon and George H. Norton, missionaries in towns within thirty miles. Through Mr. Bayard's efforts a church was built at Geneseo, the corner-stone being laid in April, 1828. He was also instrumental in building the churches at Avon and Hunt's Hollow. St. Michael's Church, Geneseo, was consecrated June 25, 1829. In 1830, yielding to the desire of friends in the city of New York, he resigned his promising work in the west and undertook the task of forming a new parish in a growing and aristocratic part of the city. When Mr. Bayard left Geneseo Bishop Hobart wrote to him: "You have done more during the three years you have been at the west than any other minister has done there in twenty." The first services were held in July, 1830, in the "Long Room" of Military Hall on Barrow Street, at which thirty persons were present. Gradually the congregations increased, until one hundred and eight persons were in attendance. A parish was organized July 26, 1830, by the name of St. Clement's Church, with Frederick Babcock and Benjamin Hide as wardens. A plot of ground on Amity Street near Sullivan Street was purchased. The corner-stone of the church was laid July 29, 1830, by Bishop Hobart, and the church was consecrated by Bishop Onderdonk, May 5, 1831. It is understood that the father of

the rector contributed largely. For many years it was one of the prominent parishes of the city. Dr. Bayard's health finally broke down, and he sailed April 27, 1840, to spend a year in travel in Europe and the Holy Land. On his enforced return home he died suddenly at Malta, September 2, 1840. There was widespread grief, for he was beloved throughout the city. His successors have been Edward N. Mead, Caleb S. Henry, Theodore A. Eaton, and Edward Henry Van Winkle. The character of the neighbourhood has changed entirely, the large old houses being filled principally by the lower class of Italians. The erection of the elevated railroad in Amity Street (now Third Street) made it almost impossible to hold services, owing to the noise of the cars passing within a few feet of the church. On Friday, May 13, 1910, the building was condemned by the city as unsafe, and was closed after the final services at 7.30 and 9 o'clock that morning. On May 16 the church was condemned to demolition. The parish still maintains its corporate existence, and holds services in the Diocesan House on Lafayette Street. In July, 1912, the rector was Maurice William Britton. As given in the American Church Almanac for 1912, there are one hundred and fifty communicants.

On April 29, 1815, Dr. Bayard married Cornelia M., daughter of Colonel Jonathan Rhea of Trenton, New Jersey. In the memorial volume published in 1841 and edited by John Wesley Brown of St. George's Church, Astoria, several of Dr. Bayard's sermons were published, as well as a sermon in his memory by Bishop Onderdonk, which was delivered in January, 1841.

[From Lewis Pintard Bayard]

Princeton Jan^{y} 22nd 1811

Dear Sir,

PRESUMING on the kind invitation I received from you before I left New York, "To write for any information I should want"— I have the satisfaction now to inform you of my determination in favor of the Episcopal Church. Her Doctrines appearing to me most reconcileable to reason

& revelation & her form of worship most agreable to my ideas of the "*beauty* of *holiness*," are the reasons that have induced me to this decision.

My parents tho' much attached to their own denomination have left me to follow my own inclination on this subject. Others of my friends highly approve of my choice. I have therefore to request you Sir to inform me 1st. Whether any, (& if any what) things will be required, previous to my commencing the studies, prescribed by the Church as in particular Baptism & Confirmation? 2ndly With regard to the books necessary to be read. My Father informs me of a course of study, recommended & agreed upon I believe by the general Convention & contained in a small pamphlet. Shall I beg the favour of you to send me a copy of this by post.

The Books I have read this winter are, Jennyns Jewish Antiquities, Commentators on the Old & New Testaments, Patrick, Lowth Doddrige Burkitt & Poole, besides Archbishop Newcome on our Lords Conduct. Nelsons practice of true devotion. I daily read a portion in the Greek Testament & Vulgate Bible & purpose commencing the study of the Hebrew. I attend the meetings of the Divinity Class, under Dr. Smith, whose liberality is too well known I suppose to admit of any apprehension as to the propriety of continuing with him.

It is with sentiments of the deepest gratitude to Almighty God that I can realize an encreasing desire to serve him, & rest assured Sir, that when I receive my desired instructions, I shall use all diligence to advance in the path of my duty.

I received a few days since a letter from Revd. Mr. John Bartow dated "Savannah Jany. 7th he says "My prospects here are highly flattering., I find a large & elegant Church rapidly prospering, & a numerous respectable & pious people."

Joined by the regards of my parents to
Mrs. Hobart & yourself
I remain respectfully
Your humble Servant

LEWIS P. BAYARD.

Superscription:
THE REV^D^ DR. JOHN, H, HOBART New York

ANNOTATIONS

Course of Ecclesiastical Studies, 1804.

The reference is to an appendix to the Journal of the General Convention of 1804, containing an elaborate course of studies for candidates for holy orders. See White's "Divinity Course," vol. ii, p. 128.

David Jennings.

David Jennings was born at Kibworth, Leicestershire, in 1691. In 1744 he was a divinity tutor at Coward's Academy, and from that year to his death, in 1762, he was pastor of a dissenting congregation at Old Gravel Lane, Wapping. His principal works are: The Scripture Testimony, 1755; and Jewish Antiquities, or, a Course of Lectures on the Three First Books of Godwin's Moses and Aaron, 1766. A new edition was published in 1808, edited by Dr. Furneaux.

Patrick & Lowth Commentaries.

For notice see page 234.

Philip Doddridge.

Philip Doddridge was born in London in 1702. He went to the academy of John Jennings, at Kibworth, in 1719, and was a dissenting minister at that place in 1722. In 1727 he was assistant preacher at Market Harborough, and ten years later he established an academy for the education of ministers. In December, 1729, he became minister at Northampton. He went to Lisbon for his health in September, 1751, and died there soon after his arrival. Among his principal works are: Evidences of Christianity, 1742; Rise and Progress of Religion

in the Soul, 1750; Hymns, 1755; the Family Expositor, 1760 to 1762, the best modern edition of which is that of 1840, in four volumes.

William Burkitt.

For notice see Volume III, page 219.

Matthew Poole.

Matthew Poole was born at York in 1624; educated at Emmanuel College, Cambridge; became a Presbyterian minister, and was in charge of St. Michael le Querne, London, in 1648. In 1662 he was expelled for non-conformity, and spent his last years in the preparation of his "Synopsis," which was published in 1669–76 and was an abridgement of the famous "Critici Sacri." He removed to Amsterdam in 1679, and died there in October of that year.

William Newcome.

William Newcome was born in Bedfordshire in 1729; educated at Pembroke and Hertford Colleges, Oxford; made Bishop of Dromore, Ireland, in 1766; translated to Ossory in 1775, and to Waterford in 1779; and became Archbishop of Armagh in 1795. He died in 1800. Among his chief works are: Harmony of the Gospels, 1778; Observations on Our Lord's Conduct as a Divine Instructor, 1782, revised edition, 1795. An American edition was published by Samuel Etheridge, Jr., at Charleston, in 1810. The best and latest English edition is that of 1852.

Robert Nelson.

For notice see Volume III, page 339. The volume referred to was originally published in 1708 under the title of "A Practice of True Devotion, in Relation to the End as well as the Means of Religion, with an Office for the Holy Communion." It was frequently republished. The twenty-second edition appeared in 1805, and the last in 1849.

Samuel Stanhope Smith.

For notice see Volume I, page 105.

John Vanderbilt Bartow.

For sketch see page 513, and for notice see Volume V, page 552.

DAVID HUNTINGTON

DAVID HUNTINGTON was born in 1788, and was a graduate of Union College in 1805. He was made deacon by Bishop Moore, April 21, 1812. He spent the early years of his ministry at St. Paul's Church, Charlton, New York. From 1818 to 1820 he was rector of St. Peter's Church, Stamford, now Hobart, New York. In 1823 he again served at Charlton, and in 1829 he became missionary at West Charlton. In 1831 he was made rector of St. Luke's Church, Harpursville, where he remained until 1835, and while there married Lydia B. Allen. He then again served at Stamford until 1839, when he returned to Harpursville, where he remained until his death, April 5, 1854.

The tradition at Harpursville is that David Huntington had one daughter, Sarah, and possibly other children whose names are now forgotten. The records of St. Luke's Church, Harpursville, are so incomplete that there are no entries of marriages or baptisms from 1831 to 1835. It is, therefore, impossible to give the date of the marriage of Mr. Huntington or of the baptism of his children.

[FROM DAVID HUNTINGTON]

Schenectady Jan 31. 1811

REV DR HOBART

THE person who now addresses you, wishes to devote himself to the service of the Church, and to be now received as a candidate for Holy Orders. Will you, Sir, so far interest yourself for an entire stranger, as to procure my name given to the Right Revd Dr. Moore for that purpose.

Subjoined is a note of recommendation from the Rev Mr. Stebbins, if this is sufficient, and I am admitted a candidate, I beg the favour of being informed of it as soon as possible. And as my means of support are perfectly precarious, I wish to know if the usual term of probation for Orders might not be shortened.

Should I be able to procure employment sufficient to defray my expences, I shall be in no haste to take Orders.

Yours with esteem

REV DR. HOBART

DAVID HUNTINGTON.

No superscription.

ANNOTATIONS

Benjamin Moore.

For sketch see Volume II, page 230.

Cyrus Stebbins.

For sketch see Volume IV, page 416. The note of recommendation alluded to by Mr. Huntington has not been preserved; but that Mr. Stebbins did recommend Mr. Huntington is evident from his letter to Dr. Hobart of February 20, 1811.

GILBERT HUNT SAYRES

[From Gilbert Hunt Sayres]

Jamaica Feb. 4. 1811.

My Dear Sir,

ON Sunday Next we have the Communion: will you then oblige me by exchanging & coming up to administer it? But if you cannot make it convenient will you oblige me by asking Mr. How If he will make the exchange. You must not be discouraged by the roads. If the present Snow remains it will of course be good Travelling But If not It is always good for a *chair!*

In haste Your's affectionally

Gilbert H. Sayres

Rev. Dr Hobart.

Superscription:
Revd Dr Hobart. Greenwich St., New York.

ANNOTATION

Thomas Yardley How.
For sketch see Volume V, page 435.

JOHN BRADY

JOHN BRADY was probably a native of New York. He graduated from Columbia College in 1809. He was made deacon by Bishop Hobart in 1811, and ordained priest by the same Bishop, in St. George's Church, in 1812. From his ordination as deacon until Dr. Kewley was instituted to the rectorship on March 25, 1813, he was in charge of St. George's Church, New York City. He was instituted also on the same day as assistant minister, which position he held until his resignation, February 1, 1816. Later in the year he became rector of William and Mary's and St. Andrew's parishes, St. Mary's County, Maryland. He opened a school for young girls, which prospered. He died September 22, 1822. He was married twice. After the death of his first wife in January, 1815, he married Mrs. Hannah Reynolds, January 23, 1816, who survived him.

[FROM JOHN BRADY]

Elizabeth Town Feby 15. 1811.

REV. Dr HOBART

SIR

WHEN I had the pleasure of seeing you last, I received your advice on the propriety of deferring my request to Rev. Mr Rudd for testimonials. The course of conduct which you suggested, should be adopted by me, in the interim, I think I may safely say, has been pursued. I reflected more particularly on that letter, which, I unadvisedly sent to Rev. Mr R. I concluded it most becoming in me, to pen an acknowledgment to him, as I felt I could do it, with all sincerity. This I accordingly did; & received from him, assurance that he considered as ample amends for the previous note, which, it reviewed. Will you, then, Sir, excuse the liberty, which I take, of asking your counsel, by letter, whether I should apply to

Rev. M[r] Rudd for testimonials, in order to take Orders (as I greatly wish) at the ensuing season of Ordination on the second sunday in Lent. Permit me Sir to take this opportunity of expressing my thanks to you for the kind admonitions I have received, and to ask from you a continuance of the same.

Your's
Most
respectfully
JOHN BRADY

REV. D[R] HOBART

Superscription:
REV. D[R] HOBART Greenwich S[t] No 46. New York

ANNOTATION

John Churchill Rudd.
For sketch see Volume III, page 428.

HOBART CORRESPONDENCE

[From John Reed]

Poughkeepsie Febʸ. 19th 1811

My Revd & Dr. Sir,

I HAVE this morning received your letter respecting Mr Bill. I have been waiting for several weeks with much solicitude to hear something respecting him. The last of last month I was on a visit to Catskill, at which time I heard many things which very much increased my anxiety to know something of him. I accordingly on my return wrote to you; but after writing, I concluded I would retain the letter until I would hear from Mr Butler. I have written him but have had no returns. The following is a transcript of the letter which I wrote.

"I have the last week been to the Northward and am unhappy in thinking myself under the necessity of writing you respecting Mr Bill. Circumstances respecting him certainly appear very extraordinary. I have not seen or heard of him since he left my house for N. Y. only by accidental information. I have understood he has not been at Troy and even his parents seem to know little of him. There appeared to be pains taken, previous to his application to me for a letter to you, to convince me that there was a material reformation in his character for a length of time, that he had been pursuing his studies with Mr Butler for several months. *All* which is to me now very doubtful. I advised him to pursue his profession of the Law, at which he remonstrated with tears and persisted in the idea of studying Divinity, at which I was induced, on his application, to introduce him to you. But while to the Northward hearing so much of him, heretofore *new* to me, I have been sincerely sorry I wrote you. My information however of late, is altogether hearsay, I know nothing of him personally, I could

wish therefore, that this might do away any impressions my former letters may have made and no more."

This is what I had prepared previous to the reception of your letters. Since writing the above, considering myself bound so to do, I have, as far as I have been able, made myself acquainted with circumstances respecting Mr Bill. All I have been able to learn however has been from certain gen. who were in the City while he was there. These together with your letter confirm me in the opinion that Mr Bill practiced deception. Some of his conduct in New York, of which I have had information, was very far from *piety*, and when compared with his *professions*, different from strict integrity. From your kind letter it appears, that Mr Bill applied to the standing committee, directly or indirectly, to be admitted a candidate for holy orders. This appears to be somewhat extraordinary in the man. For when speaking on that subject, I *told* him that it was *impossible*, short of *three years*, and to convince him of the same, I gave him, to take with him the only copy of the Con. of the Chh. which I had, telling him at the same time that our church had been very particular in the admission of candidates, and he agreed with me that it was indispensibly necessary for the faithful discharge of such duty & the welfare of the church. I furthermore told him that a letter from me was not sufficient to authorize the standing comm. to admit him as a candidate. He understanding all this wished a letter of *introduction* to you. When about to write he asked me with tears to write as much as I could. I answered this "I would freely recommend him to Doc. Hobart highly as a *man*, but not as a *christian*." I then immediately wrote you, not *intentionally* recommending him as a person to be *immediately* admitted a candidate for holy orders, & I can now freely tell you that I should be unwilling to recommend him to a friend,

as honest or honourable much less pious. It was my impression that the object of his visit *was to form an acquaintance with the clergy of N. Y.* and to soon return, enter into some employment, as teaching a school, thus evidencing himself as a person, worthy, a few years hence, of being admitted. These were his ostensible views. On these conditions I should think him a proper subject for the charities of the society.

When he first spoke of studying divinity, 10 months since, there was a great cry against him at Catskill but from various circumstances I had concluded that it was the aspersions of enemies. But from what I have lately heard, it *may* be true. Upon the whole My Dr. Sir, I am very sorry that I have given you and my brethren in the City the trouble of acting upon my letter. I think however you have done very wisely and prudently and let me assure you that it is my present impressions that let the talents or integrity of Mr. Bill be what they may, it would be best that the period of his admission into the ministry should be distant. You will be so good as to let the Bishp and clerical brethren who saw my other letter see this also, and believe me your very sincere and much obliged friend & brother

JOHN REED

Superscription:
REVD. JOHN HENRY HOBART City of New York.

ANNOTATIONS

James I. Bill.
For notice see page 500.

David Butler.
For sketch see Volume IV, page 405.

CYRUS STEBBINS

[From Cyrus Stebbins]

Schenectady Feby 20—1811.

Revd and Dear Sir,

I Inclosed to you three or four weeks since an application, from Mr. David Huntington to the standing Committee for recommendation to the Bishop as a Candidate for Holy Orders, —and having not heard from you on the subject, am apprehensive that the letter has miscarried, if so, please to let me know, and if not, I should be happy to hear the result of this application, and it will be peculiarly grateful to the young gentleman himself, who expresses some anxiety on the subject. He is a worthy young man.

My best respects to Mrs Hobart—and all my friends—Clergymen especially—

I am yours affectionately,

Cyrus Stebbins.

Superscription:

John H. Hobart D.D. New York Greenwich St. No 46

The politeness of Jas. McVicker Esqr.

ANNOTATIONS

David Huntington.

For sketch see page 547.

James McVickar.

The McVickar family in America is descended from Archibald McVickar, a gentleman of distinguished Scotch Irish ancestry, settled in County Antrim, Ireland. He had three sons—Archibald, who became a merchant in the city of New York, where he died in 1779; John, who lived at Ballyloghan, County Antrim; and James, who lived at Belfast, and died at the age of ninety-nine years.

James married and had four children, John, Nathan, Jane, and Nancy.

John McVickar came to New York City when a very young man, and learned thoroughly from his Uncle Archibald the methods of business then used. It is traditional that the second marriage of his father caused him to leave home for America. On May 20, 1781, he married Ann, a daughter of John Moore of Newtown, Long Island, and a cousin of Bishop Benjamin Moore. Mr. McVickar was very successful as a general merchant from 1786, and later as the largest importer of Irish linens in this country. He also had a fleet of his own vessels trading with China. His home and store were for many years at 27 Queen, now Pearl Street, between Pine and Wall streets. He was a man of the strictest integrity, kind-hearted, and shrewd. It was a common saying "on Change" by the merchants: "Whom has McVickar helped to-day?" He had a family of nine children, seven sons and two daughters. Mr. McVickar was a member of many boards, a founder of the Bank of New York, a founder of St. Patrick's Society, and a vestryman of Trinity Church. He died May 15, 1812, at the age of fifty-three years.

His eldest son, James, was born February 28, 1784. He was well prepared for college, and graduated from Columbia in 1802. He entered the counting-house of his father, with whom his Uncle Nathan was associated, and in 1809 became a partner, the firm name being then J. McVickar, Stewart & Company. The firm was dissolved in 1813. After his retirement from business Mr. McVickar spent much time in northern New York, at Constable, Franklin County, and Constableville, in the town of West Turin, Lewis County, both of which had been founded by members of his wife's family. He died December 30, 1835.

James McVickar married Eweretta, a daughter of William Constable, a highly honoured merchant.

Their children were:

William Constable, born April 13, 1807; died January 28, 1861.
Anna, born July 10, 1810; died July, 1810.
John Augustus, born June 16, 1812; died 1892.
Mary Stuart, born January 16, 1817.

About two years after the death of Mrs. McVickar, April 21, 1830, Mr. McVickar married for his second wife his Aunt Catherine (Bucknor), the widow of his Uncle Nathan. They had one daughter, Catherine.

TIMOTHY CLOWES

TIMOTHY Clowes was born in Hempstead, Long Island, in March, 1787. He was descended from Samuel Clowes of Derbyshire, England, who came to New York in 1702 with Lord Cornbury. He was an accomplished lawyer, and had studied astronomy under John Flamsteed, for whom the Greenwich Observatory was built. By Lord Cornbury's advice Mr. Clowes settled in Jamaica, where he had a distinguished career as a lawyer and judge. He left numerous descendants. The young Timothy studied in the schools of his native town and then proceeded to Columbia College, from which he graduated in 1808. He became lay reader in St. Matthew's Church, Jersey City, in August of the same year. He was made deacon by Bishop Benjamin Moore, November 30, 1808, and then took charge of St. Matthew's Parish. On April 23,1809, he was called to Grace Church, Jamaica, where he remained until he accepted a call to St. Peter's Church, Albany, New York, which was dated November 12, 1809, but he did not enter on his duties until April 23, 1810. That parish had been vacant since the resignation of Mr. Beasley in the summer of 1809. Mr. Clowes was a man of ideas, somewhat boisterous in manner, a pleasant companion, and on friendly terms with every one. He soon infused some of his superabundant energy into the people of St. Peter's Parish. He was ordained priest November 26, 1813, by the Assistant Bishop of New York, John Henry Hobart, and instituted as rector February 3, 1814. Societies were organized, the services were more frequent, the rector's sermons were fervid and full of a peculiar and pungent quality, which made those who heard them think; but his uncouth manner, his desire to know fully all the details of the finances of the parish, and particularly his claim to all the revenue from the landed estates of the Church, made him unacceptable to many who had been leaders in the parish. An open rupture came, and Mr. Clowes refused to resign. He was suspended from the ministry October 21, 1817, after a trial held in the summer of that year, by a court of presbyters, upon a presentment made to the Bishop in November, 1816. Details of its proceedings will be found in letters in this Correspondence for that year. After his suspension Mr. Clowes opened a school in Albany for a few months. He then returned to Hempstead, and taught in various places. The suspension was removed by Bishop Hobart in

September, 1823. In the same year Dr. Clowes accepted the presidency of Washington College, Kent, Kent County, Maryland, and the rectorship of St. Paul's Church in that town. He was a learned man, but lacked the power of discipline. Substantial progress, however, was made under him in both college and parish. In 1825 he was the Convention preacher, and in 1826 a deputy to the General Convention. He resigned in 1828. The remainder of his life was spent in teaching. From 1838 to 1842 he was president of the Clinton Liberal Institute, New York. It had been founded by the Universalists, with whose views Dr. Clowes is said to have sympathized at that time. In 1830 Dr. Clowes commenced the publication of "The School Master," which had for some years a large circulation and was widely useful. He spent his closing years at Hempstead, where he died June 19, 1847, in his sixty-first year.

Late in life Dr. Clowes married Mary Hewlett. They had at least two children, a daughter and a son, George Hewlett, who became a well-known brass manufacturer in Waterbury, Connecticut, under the firm name of Randolph & Clowes. While in Albany in 1810 Dr. Clowes published a sermon on the Holy Days, and in 1815 a volume of sermons.

[From Timothy Clowes]

Albany February 20th 1811.

Revd and Dear Sir,

YOUR letter of the 7th Inst I received, and communicated the contents to our mutual friend, Col. Troup; who enters heartily into our views respecting the College, and will do all in his power to prevent the designs of Dr M. and his party. Judge Benson has been out of this City on a visit to Stockbridge, Mass. ever since the arrival of your letter, but on his return, which is expected every day, Col. Troup will see him, and will learn what are his intentions and wishes in reference to the College. He believes however that the Judge's visit to Albany has nothing to do with the College;

and every attempt of the Presbyterians against the Episcopalians, especially if Dr M. is to be the leader of the former, would undoubtedly fail. No man is more odious to the dominant party in this state than Dr M. The Assembly and Senate cannot forget his calling them a *menagerie*, a *set of corrupted villains*, *vile ignorami* &c. &c. I shall mention the contents of your letter to Judge Taylor, who is now President of the Senate, and a good friend to the Ch. so that any attempt upon the Legislature would infallibly fail.

The meeting of *our* Bible & Common Prayer book Society will take place on Tuesday evegˢ next at Troy. Mr Stebbins preaches the Sermon. The Society succeeds tolerably well.

The parish in which I am at present situated, as you have undoubtedly been apprized, have chosen me to be the Rector on my being admitted to Priests' orders. I shall be twenty four the middle of next month: And if it should be deemed advisable, (and I ask you for advice) I would come to New York, probably about the first of April to be ordained Priest. Mr Empie, I believe, will exchange with me for several weeks.

Mr Adams has vacated his Mission several months since—Milton, one of his parishes, has since been united to Mr Perry's cure—the remaining parishes Stillwater and Waterford are crying out, feebly, for a minister, to succeed Mr Adams. In Hoosick, a village twenty five miles to the N. E. of Troy an Episcopal congregation is growing up very fast. News from Mr Fuller is very favourable. He divides his time between Durham & Rensselaerville. In the latter village the inhabitants intend to build a Church. Presbyterian violence has been of much service to Mr F. Mr Hubbard has accepted a call for one year at Duanesburgh—but has been absent a month in Connecticut. He is a great rambler.

Accept Sir my best wishes for yourself & family and believe me

very sincerely

Your very obliged friend & servt.

Revd Dr Hobart. T. Clowes

Superscription:

The Revd Dr Hobart. Greenwich Street N. York.

ANNOTATIONS

Robert Troup.

See sketch which precedes his letter of March 23, 1813.

John Mitchell Mason.

For a notice of Dr. Mason see page 107. By a change in the statutes on June 17, 1811, Dr. Mason had been elected provost of Columbia College. It is possible that some confirmation of his position from the legislature was desired by his friends. In the following year, by a special act, the provost was made a trustee *ex officio* of the college.

Egbert Benson.

Egbert Benson was born in New York City, June 21, 1746. He graduated with high honour from King's College, Columbia University, in 1765. He studied law, and acquired a large practice. He advocated the patriotic cause, served in the Committee of Safety, and sat in the Provisional New York Convention in 1776. He was attorney-general of the State of New York from 1777 to 1787. He was a member of the legislature of New York in 1777. From 1784 to 1788 he was a member of the Continental Congress. From 1789 to 1793 and from 1812 to 1814 he was a member of Congress of the United States. In 1794 he was appointed judge of the Supreme Court, and served until 1801. In 1801 he was chief judge of the United States Circuit Court. He was a regent of the University of the State of New York from 1792 to 1802. From 1802 to 1818 he was a trustee of Columbia College. He was the first president of the New York Historical Society. He died at Jamaica, Long Island, August 24, 1833.

In 1817 he published a vindication of the capture of Major André. In 1835, after his death, there was published a "Memoir on Dutch Names of Places."

Columbia College, New York, 1811.

The only matter that came before the legislature of the State of New York at its session in 1811 concerning Columbia College that appears upon its Journal was a petition of the trustees asking an appropriation for the medical professors in the college. It was presented in the senate on Thursday, March 21, 1811, and referred to a committee of which Mr. Grosvenor was the chairman. It reported on Friday, April 5, that it was aware of the need of improvement in medical science, but as there was already a College of Physicians in New York, it was recommended to the trustees to harmonize their medical faculty with that of the other college and then make an application, which would be favourably considered. In 1813 the Medical School of Columbia College was united with the College of Physicians and Surgeons. In 1860 that institution was adopted as the medical department of the college. It is now an integral part of the university.

John Tayler.

John Tayler was born July 4, 1742, in New York City. Mr. Tayler was a prosperous merchant in Albany for many years from 1773. He was an ardent patriot during the Revolution, and was a member from Albany of the Provincial Congress of New York at its sessions from May 14 to June 30, and from July 5 to October 5, 1776, as also from March 6 to May 13, 1777. He superintended the commissary department of the expedition against Canada in 1775. He was a vestryman of St. Peter's Church, and influential in its affairs after its reorganization in 1787 under Thomas Ellison. In 1797 he was appointed county judge of Albany, and served until his election to the senate of the State of New York in 1802. In 1811 he was elected president of the senate in succession to Lieutenant-Governor John Broome, who died in August, 1810. Upon the elevation of Governor Daniel Tompkins to the vice-presidency in 1817, he became acting governor of the state until 1821. He was the first president of the State Bank of Albany, which was chartered in 1803, and served until his death, March 19, 1829.

Governor Tayler held many positions of trust and responsibility. From 1802 he was a regent of the University of the State of New York, and from 1817 to his death its chancellor. From 1806 to 1815 he was a warden of St. Peter's Church. His daughter married the Hon. Charles D. Cooper of Albany.

Their son was General John Tayler Cooper, who was conspicuous in the civic and social life of Albany for nearly fifty years, until his death in August, 1878. He was also a warden of St. Peter's Church from 1864 to 1869, and from 1875 to 1878.

Albany Bible and Common Prayer Book Society.

When the New York Bible and Common Prayer Book Society was formed in 1809, it was desired that societies should be established in various parts of the state which should be either auxiliary and owning allegiance to the parent society, or affiliated but independent in government. Dr. Hobart was very active in urging the plan upon both the clergy and the laity. When he became Bishop he was even more earnest in his pleas and suggestions. One of the early societies was formed in the summer of 1810 at a meeting held in St. Peter's Church, Albany. The members resolved to circulate the "Address to Churchmen," put forth by the New York Society, and the essential features of its constitution were incorporated into the constitution of the new society. The name chosen was the Bible and Common Prayer Book Society of Albany and its Vicinity. The following officers were elected:

The Rt. Rev. Bishop Moore, president; Rev. David Butler; Rev. Timothy Clowes, secretary; Rev. Cyrus Stebbins; Rev. Parker Adams; P. S. Van Rensselaer, John Taylor, Dudley Walsh, Albany; Nicholas Schuyler, treasurer, George Tibbitts, Troy; Daniel Martin, David Tomlinson, Schenectaday; Timothy Leonard, Lansingburgh; Richard Davis, Waterford.

It went actively to work. In 1820 it was reorganized and incorporated, and has been an important factor in the development of the Church in northern New York. As given in the Journal of the Diocese of Albany for 1911 the officers were:

The Rt. Rev. William Croswell Doane, D.D., president; the Rev. Walton W. Battershall, D.D., first vice-president; the Rev. Edgar A. Enos, D.D., second vice-president; the Rev. Edward T. Carroll, D.D., third vice-president; the Rev. Henry R. Freeman, Troy, cor-

responding secretary; Luther H. Tucker, Albany, recording secretary; George B. Patterson, Troy, treasurer.

Cyrus Stebbins.

For sketch see Volume IV, page 416.

St. Peter's Church, Albany.

For notice see Volume III, page 293.

Adam Empie.

At this time Mr. Empie was assistant to Seth Hart in St. George's Church, Hempstead. See sketch which precedes his letter of January 2, 1813.

Parker Adams.

For particulars concerning Mr. Adams see the notice of Grace Church, Waterford, Volume II, page 468.

St. James's Church, Milton.

For notice see Volume II, page 458.

Joseph Perry.

For mention see Volume II, page 409.

St. John's Church, Stillwater.

For notice see Volume II, page 459.

Grace Church, Waterford.

For notice see Volume II, page 468.

St. Mark's Church, Hoosick Falls.

The town of Hoosick was formed as a district March 24, 1772, and a town March 7, 1788. It is in the northeast corner of Rensselaer County. Its surface consists of the valley of the Hoosick River and the wild region of the Taghkanick and Petersburgh mountain ranges on the east and west, the highest peaks within its limits being Fondas Hill in the southwest, and Potter's Hill, which are nine hundred feet above the level of the sea. The valleys in the town are very narrow,

with steep hillsides. The territory of the town is covered by three patents: The Hoosick patent, granted by Governor Thomas Dongan, June 3, 1683, to Maria Van Rensselaer of Albany, Hendrick Van Ness of Albany, Gerrit Teunis Van Vechten of Catskill, and Jacobus Van Cortlandt of New York City. It included sixty-five thousand to seventy-five thousand acres. The Walloomsac patent, granted June 15, 1739, to Edward Collins, James De Lancey, Gerardus Stuyvesant, Stephen Van Rensselaer, Charles Williams, and Frederick Morris, included twelve thousand acres on the Walloomsac River lying partly in Washington and in Rensselaer County. It was east of the Hoosick patent. The Schneyder patent, granted March 24, 1762, to Hendrick Schneyder and others. It covered ten thousand acres west of the Hoosick patent. The earliest settlement was made soon after 1750 by Jan Oothout, Adam Vrooman, Rykert Borie, Bernardus Bratt, and others. It was totally destroyed in an attack made by a party of French and Indians, August 28, 1754. Two persons were killed, and the houses, barns, and crops were destroyed. New settlers came at a later date, and some of the older ones returned. The earliest known religious services within the town were held in the seventeenth century for the Hoosick and other Indians by French missionaries in the northern part of the town, which they named St. Croix. It was here that a settlement was made by several Dutch families before 1754, and the church which had been put up was destroyed in the raid of that year. When other families and some of the original settlers built up a village on the same site a few years after, a Reformed Protestant Dutch Church was erected through the good offices of Cornelius Van Ness. It stood on the road to Cambridge, and was abandoned in 1800. It was taken down in 1825. At Buskirk's Bridge, in the western part of the town, a congregation of the Reformed Dutch Church was gathered in May, 1792, for which a church was built. A Baptist Church was organized at Hoosick March 16, 1785, of which Samuel Rogers was the pastor from 1797 to 1801. A Methodist Church was formed at Walloomsac, April 18, 1811, and a Presbyterian Church in 1825. The first Roman Catholic services were held in 1834. Not even a tradition remains in the present parish of services by clergymen of the Church previous to its organization in 1834.

The growth of Hoosick Falls and the building in 1823, by Joseph Gordon, of the Caledonia Mills for weaving cotton cloth appear to

have been the reasons why a subscription paper was circulated in the summer of 1834, and an arrangement made with Nathaniel O. Preston, who had been made deacon by Bishop Hopkins, June 22, 1834, and stationed at Bennington, to hold services in Hoosick every two weeks. Mr. Preston was a lovable man, capable and energetic, well adapted for the difficult task of organizing a parish in a community where there had been strong opposition and prejudice. The first service was held by him in July, and he made his home soon after at Hoosick. The meeting for incorporation was held November 1, 1834, and the name adopted was St. Mark's Church, Hoosick Falls. The certificate of incorporation was signed by Nathaniel O. Preston, officiating minister, George M. Tibbits, and Samuel Shaw Crocker, and witnessed by Harry Patterson and Seth Parsons. At the parish meeting held April 3, 1835, Dr. Salmon Moses was chairman, and Jonathan Eddy, Jr., secretary. George M. Tibbits and Salmon Moses were chosen wardens; Seth Parsons, L. C. Bell, Hezekiah Munsell, Jr., Jonathan Eddy, Jr., Samuel Shaw Crocker, and Harry Patterson were chosen vestrymen, with Dr. Moses as treasurer. A subscription was commenced for the purchase of a lot and the building of a church. Nine hundred and seventy-eight dollars had been secured by October in the village and in the city of Troy, of which seven hundred and eighty-two dollars were paid. In July, 1836, the purchase of a suitable plot with buildings, one of which was a shop, which was to be altered into a suitable church, was authorized. In 1838 Mr. Preston resigned, to give up his whole time to St. Peter's Church, Bennington. It was a very serious blow to the little parish, still struggling to free the property they occupied from incumbrances. Mr. Preston was succeeded in September of that year by Ebenezer Williams, who had been made deacon by Bishop Benjamin T. Onderdonk, July 15, 1838. During his incumbency the parish was reincorporated November 16, 1838. In the summer of 1839 the rector resigned, and David J. Burger, who had been made deacon by Bishop McCoskrey, October 30, 1836, accepted the rectorship. He worked faithfully for two years under financial and other difficulties.

The parish was admitted into union with the Convention of the Diocese of 1840. In 1841 Mr. Burger resigned, and became missionary at Cohoes, New York. The sale of the property nominally held by the parish brought much embarrassment, and the suspension of reg-

ular services for twenty years. During that period George B. Eastman of Schaghticoke, Dr. Alvi Tabor Twing of Lansingburgh, and Dr. George B. Manser of Bennington took much interest in the little parish, ministering in it from time to time. It was visited by Bishop Wainwright, March 29, 1854, when he confirmed two persons. During this whole period Dr. Moses read the service every Sunday in the little red schoolhouse of the village. In 1857, through the energy of Dr. Manser and the settlement in the village of some Churchmen liberally inclined, a subscription of two thousand three hundred and twenty-seven dollars was obtained for the erection of a church. It was built from designs by Henry Dudley of New York City, on a plot purchased at a small cost from Dr. Moses. The corner-stone was laid by Bishop Horatio Potter in the spring of 1858, and the church occupied in 1859. James H. Morgan became rector in April, 1861, but failing health caused his resignation in the following December. In October, 1862, George A. Weeks entered upon the rectorship. His incumbency was marked by the removal of all indebtedness and the consecration of the church by Bishop Potter, May 5, 1863. In April, 1865, he resigned, and in May of that year George Huntington Nicholls, rector of Grace Church, Cherry Valley, entered upon his duties in the parish. His sixteen years of active service saw many improvements and enlargement in the church, and a very great increase in numbers and influence. He was made rector emeritus November 10, 1881. He continued to reside in the parish, and died November 11, 1902, in his eighty-fifth year. His successors have been George Dent Silliman, Charles Carroll Edmunds, William Cunningham, Rodgers Alonzo Cushman, George Alfred Warren, Leopold Kroll, Jr., and D. Charles White, who was in office in July, 1912. As given in the American Church Almanac for 1912, there are four hundred and forty-four communicants.

Samuel Fuller.

See sketch which precedes his letter of July 22, 1811.

St. Paul's Church, Oak Hill, Durham.

For notice see page 236.

Trinity Church, Rensselaerville.

Rensselaerville, named for the patroon, Stephen Van Rensselaer, was formed from Watervliet, March 8, 1790. It was considered the least productive portion of the patroon's domain, and was not surveyed and divided into lots for settlement until 1787. It is in the southwestern corner of Albany County. Its territory was a part of the patent of Rensselaerwyck. Its surface is principally upland, broken by parallel ridges, which rise from four hundred to six hundred feet above the valleys. It is watered by Catskill Creek, with its tributaries, Scrub, Fox, Ten Mile, and Eight Mile Creeks, and Willow Brook. In 1795 Bern was taken off, and in 1815 a part of Waterloo. Before the Revolution Michael Brant from Schoharie County settled in the region. In 1783 John Coons, from that part of Albany County now Columbia, took up a farm without legal right. In 1785 Apollos Moore came on foot from Pittsfield, Massachusetts, to the future town. His wife rode upon a horse which is said to have cost five dollars, and which also carried all their worldly goods. He selected a farm, opened a country store, and became one of the most honoured inhabitants, serving for many years as county judge. Among those who settled on the one hundred acre allotments after 1788 were Peter Plank, Charles Edwards, Gershom Stevens, Henry Young, Peter Basser, Curtis Cleveland, Daniel Mudge, George Van Benson, and John Herne. In 1788 Samuel Jenkins was the first settler within the present village. The first religious services were held in Preston Hollow in 1790, when a Baptist Church was organized, of which Elder Winans was long the pastor. A Presbyterian Church was formed in 1793, the first service being held on April 14 by a young theological student, Samuel Fuller. He was called as pastor in November of that year, when he was given one hundred pounds as a settlement and promised a salary of fifty pounds a year, which was gradually to be increased to eighty pounds. He was ordained over the Church January 23, 1794. After a pastorate of more than seventeen years Mr. Fuller announced in October, 1810, a change of views upon the polity and doctrine of the Church, and that he was to be ordained a deacon in the American Church. Many heard him with regret, for he had been both a minister and friend. Mr. Fuller took with him some of his former parishioners when, on October 21, 1810, services of the Church were held for the first time in the house of Charles Pierson. A parish of the Church was organized February

20, 1811, when Jacob Wood and Allen Durant were elected wardens, and Asa Colvard, Jonathan Jenkins, Josiah Watson, Jesse Hollister, Ezra Lester, Apollos Moore, Elijah George, and Ichabod Peck were chosen vestrymen. A subscription of two thousand nine hundred dollars for a church building was obtained, and the corner-stone was laid August 1, 1814. The church was consecrated by Bishop Hobart, October 24, 1815. Mr. Fuller was a wonderful missionary, visiting throughout the Helderberg and Catskill regions, holding services, baptizing the children, instructing for confirmation, and bringing many families to the Church. He died April 9, 1842, in his seventy-fifth year. He was succeeded by his friend and assistant, Robert Washbon, who was born in Utica, January 1, 1817, and graduated from Union College and from the General Theological Seminary. He also spent his life in Rensselaerville. He was a country parson of the highest type, and in fifty years of active service effectively strengthened and broadened the work of the Church in that region. He died at Rensselaerville, March 4, 1892. His successors have been Charles A. Wenman and Samuel Charmer Thompson. In July, 1912, the rector was John Prout. As recorded in the American Church Almanac for 1912, there are forty-one communicants.

Reuben Hubbard.

See sketch which precedes his letter of January 30, 1812.

Christ Church, Duanesburgh.

For notice see Volume II, page 437.

JAMES KEMP

[From James Kemp]

Revd & Dear Sir

I AVAIL myself of an excellent opportunity offered by Lieu: Trippe, to renew our friendly intercourse, which to me is a source of great comfort and delight. I have little to say to you but even to tell you that I am well and to ask how you and your amiable little family are is a great deal.

I wish I could tell you any thing pleasing about our venerable church. I think, upon the whole, that we are rather rising upon our Shore. But we are greatly in want of more ministers. I am truly thankful, that I seem to have been more successful in my ministry lately, than ever I have been before. This has given new energy to my mind, and I labor with more zeel and more delight. My reading is almost entirely confined to biblical criticism & Church history. Our Brother Jackson is also very zealous and has much improved his Parish.

In Baltimore however, our Church has received a severe wound, of which you have, no doubt, heard. Dr Rattoone's conduct, at first, was perhaps indefensible, nor was that of his vestry correct. But a sense of his error and a sufficient degree of Christian humility might have made up the breach. Instead of this, he has preached in the pulpit of a Presbyterian & uttered a bitter invective against his Vestry, & now you, you may well suppose in what state things are. Mr Ball who visited you some time ago is among the Candidates for the Church in Baltimore.

I am making some Notes upon the present state of our Church in America, and would be much indebted to you, if you would send me answers to the following Queries. Whether the Church in your State is prosperous? What is the general

Character of her members, as to piety and substantial worth? The general character of her ministers; as to piety, zeal, & learning? Is there sufficient ground to hope for a succession of learned ministers? If from the State of Massachusetts, you could, thro' our worthy brother Mr. Harris, obtain answers to the same Queries you would oblige me very much, as I have no acquaintances there. What is to be the fate of these Notes, I cannot yet tell, but you shall know when it is determined.

Be so good as to present my Respects to your Bishop, Dr. Beach, Mr. Harris & Mr. Jones. And remember me most affectionately to Mrs. Hobart. This will be delivered by a Nephew of Mrs. Kemp, Lieu. Tripp whom I beg leave to introduce to you. He comes to your City on some naval expedition. I am Dr. Sir, with much regard for your happiness and your success in our common cause,

your affectionate Brother

Jas. Kemp

Castle Haven Febry 11. 1806.*

P. S. I wish I had something to send. Our last Journal & our Bishop's Letter are all I can suppose would be either new or agreeable. J. K.

Endorsement:
James Kemp
Feb 6th 1811.

ANNOTATIONS

John Trippe.

Lieutenant Trippe belonged to an old Maryland family settled on the eastern shore. The courtesy of Charles W. Stuart, superintendent of

*Owing to the wrong endorsement, this letter was found pasted into the book containing the letters of 1811, which accounts for its not being published in correct chronological order. Ed.

the Library and Naval War Records of the Navy Department, has furnished the following particulars.

John Trippe entered the navy as a midshipman, April 5, 1799, was promoted to sailing-master May 6, 1803, and sailed in the brig Vixen to join the squadron of Commodore Preble off Tripoli. In August, 1804, he was appointed an acting lieutenant and placed in command of Gunboat No. 6. In the attack on the Tripolitan fleet he, with one midshipman and nine men, boarded one of the largest of the enemy's vessels, with the odds of thirty-six to eleven! Goldsborough, in the "Naval Chronicle," says: "A more remarkable action was probably never recorded. The commander of the enemy's gunboat was a remarkably athletic, gallant man, his height considerably exceeding six feet. Before he engaged in battle, he swore upon the Koran that he would conquer or die. Trippe was undersize, though well set and extremely active. He and Midshipman John D. Henley, perceiving the gigantic stature of their foe, yet unappalled, made at him. The gallant Turk sustained the conflict with a firmness worthy of a better fate. Trippe and Henley, admiring his extraordinary courage, were anxious to spare his life, and gave him repeated intimations of their wishes; he, however, rejected indignantly every overture of the kind and fought with increased fury. He, it was, who gave Lieutenant Trippe eleven wounds. Trippe's life was only saved by his great activity and perfect self-possession. Finding that the Turk would not yield, Trippe was at length compelled, in self-defense, though with great reluctance, to inflict a mortal wound. Lieutenant Trippe during his whole life regretted the necessity he was under of putting the Turk to death. Years after the event had occurred, so great was his sensibility on the occasion, that he shed tears in reciting to us the circumstances. Noble, generous spirit—conspicuous alike for his humanity and his chivalry."

Lieutenant Trippe continued to distinguish himself during the Tripolitan War, and received a vote of thanks and a sword from Congress.

He was promoted to lieutenant, January 9, 1807, and in 1809 was lieutenant-commandant in command of the schooner Enterprise.

He died on the Vixen, off Havana, Cuba, July 9, 1810.

A torpedo-boat destroyer has been named after this gallant officer.

Joseph Jackson.

For sketch see Volume IV, page 484.

Elisha Dunham Rattoone.

For notice see Volume IV, page 241.

David Ball.

For notice see page 311.

Kemp's Notes on the Church in America.

A careful examination of the periodicals of the period fails to reveal any publication by Dr. Kemp bearing in any way on the proposed "Notes."

William Harris.

For sketch see Volume IV, page 288.

Benjamin Moore.

For sketch see Volume II, page 230.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Cave Jones.

For sketch see Volume V, page 78.

Elizabeth Kemp.

In 1790 James Kemp married Elizabeth, a daughter of Captain Edward Noel of Castle Haven, Dorchester County, Maryland. They had three children. Mrs. Kemp died August 14, 1826.

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"*Doth our law judge any man before it hear him, and know what he doeth?*"

New-York: Printed for the Author. 1811.

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"*Omnes undique flosculos carpam atque delibem.*"

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"*God is working His purpose out, as year succeeds to year:*
God is working His purpose out, and the time is drawing near —
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

"*All we can do is nothing worth, unless God blesses the deed,*
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea."
A. C. Ainger.

"*Lift up now thine eyes, and look . . . northward, and southward, and eastward, and westward. . . . Arise, walk through the land.*" — *Gen. xiii.* 14-17.

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